



30 Lectures on 'Surah Yusuf (A.S)'

Delivered by

Hujjat-ul-Islam Moulana Muntazir Mehdi Rizvi

Back Cover

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Jaferia Islamic Center

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The last ayat states that we have kept ‘ibrat’ (lessons) in the stories of the Prophets. ‘Ibrat’ means that your heart is impressed on seeing something as you pass in front of a thing. Allah states that he has made these stories an ‘ibrat’ for the people who are wise. The Quran is ‘haqq’. Every thing in Quran is mentioned in detail. This means that those people on whom the Quran was sent find it as a guide. As the Quran is a ‘rehmat’, the Prophet is a ‘rehmat’ on them and the ‘Aal e Mohammed (S.A)’ are ‘rehmat’. When a boy is born we call it a ‘nemat’ and a daughter is ‘rehmat’. We will not be questioned about our daughters and will be questioned about our sons. The Prophet has left the Quran as a ‘rehmat’. He has stated that he has left two equal things and both these things, the Quran and the Ahle Bait are equal ‘rehmat’ for us.

(A.S) – Alaihis Salaam (May Allah’s peace be upon him)
(S.A) – Sallaho alai he aalehi wa Sallam
(S.A) – Salam alaho Alaiha (Used for the women of Ahle Bait)
(L.A) – Lannat allaho Alaiha (May Allah’s curse be upon them)
(A.J) – Ajjal laho taala (May Allah hasten his appearance)

Lectures on ‘Surah Yusuf (A.S)’

Delivered by

Hujjat-ul-Islam Moulana Muntazir Mehdi Rizvi

At Jaffaria Islamic Center, Kissimmee, Florida

During Ramadhan 1425 A.H. (Oct-Nov 2004)

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Published by

Bab-UI-Ilm Society

Hyderabad, India

Bloomingtondale, USA

In the name of Allah, the Beneficent, the Merciful

Foreword

Brothers and sisters in Islam, We are indeed fortunate that we are Muslims. All of us have emigrated to the West for numerous reasons. Some of these reasons are monetary; some are to escape persecution, some seeking a better life and some due to familial ties. The Holy Quran in Sura Baqra advises us to emigrate to escape persecution and to strive in the way of Allah.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَؤْتِيكَ
يَسْتَعْلُونَكَ عَنِ الْخَمْرِ

[Pickthal 2:218] Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.

In an effort to follow the advice of the Quran all of us have done various things. Some of us have set up Islamic centers, schools, and mosques. The Jaffaria Islamic Center of Kissimmee, Florida, was founded to spread the message of the Ahle-Bait in Florida. Over the years the momineen have participated in Juma prayer, Dua E Kumail, Sunday school, Jeshan and Majalis at the Jaffaria Islamic Center.

When we conducted Majalis at the Jaffaria Islamic Center most of the scholars were urdu speaking. Despite the valiant effort of a number of the momineen the urdu of the children in general was inadequate to understand the speech of the scholars. This is a common problem seen all over North America. Various solutions have been sought. Some centers invite English speakers alone, and in doing so alienate the first generation momineen as they do not identify with English Majalis. Others have conducted classes in urdu in Sunday school with varying degrees of success. At the Jaffaria Islamic Center by the Grace of Allah we have had a month long program of lectures in Ramzaan. In 2003 we decided to try 'live' translation. A projector and a laptop were used and as the Moulana recited the majalis, an English translation was typed and projected on the wall.

While the English translation was projected initially the children responded heartily and sat quietly and read. Soon thereafter they were involved in mischief and whispering while the translation was being typed and the other adults were involved in the majalis. In 2004 a decision was made to type the translation in English but not to project it. Instead of projecting the translation it was decided to print it and hand it out to the children the next day with five or six questions. The children took the printout and sat next to their parents solving the questions. The questions were then corrected and all participants were rewarded by gifting them a book on Islam appropriate for their age on Eid. This was well received. On Eid day a printout of the entire collection of lectures was given to the Moulana.

“Have you not seen the miracles that pass in front of their eyes daily and they ignore them daily?” Someone split the moon, someone called the sun back and someone else made a star descend and yet people do not believe. Allah can destroy all things he has created in an instant however people do not remember him. Most people are ‘mushrik’ and do not believe in Allah. In this instance ‘mushrik’ means that a muslim believes in someone other than Allah and not in Allah alone. One should believe in Allah alone not on our superiors at our job, our money, our property etc. All these are examples of ‘shirk’. Momins are ‘mukhlis’ and ‘mushrik’. Thus our Imam has stated that there are very few that pray to Allah alone. We often state that if he was not there then we would not have accomplished anything this is shirk also. We should thank Allah alone as it is a sign of ‘momin e mukhlis’. When the Aal E Mohammed (S.A) gave beggars their ‘iftaar’ for three days and stated that they did this for Allah alone. They thanked Allah alone for all their blessings and feared only Allah. ‘Momin E mushrik’ does good things and also does bad things. He mixes good things with bad things. He prays and also goes dancing, this is a ‘momin e mushrik’. These people are careless when they pray to Allah and they pray just to impress others and not for Allah. For these people Allah will send such punishment that it will cover them.. Allah had told this entire incident of Prophet Yusuf (A.S) to our Prophet when he was in the Shaeb e Abu Talib. “Oh Prophet tell them that this is our way and we have invited all these people toward the light of Allah” says Allah in Quran. The person who has prayed to Allah and are with the Prophet will be not among the ‘mushrik’. This does not include all the companions of the Prophet. He has stated that shirk is in your heart like an ant walking in blood. Allah states that the ‘Sahabi’ are whom who followed Prophet. When Imam Ali (A.S) was born the Prophet (S.A) took him and taught him and Imam Ali (A.S) himself stated that he followed the Prophet in the manner as hungry camel’s baby follows its mother. Thus only the Prophet and Ali (A.S) are without ‘shirk’.

“Oh Prophet we have never made any Prophet but a man”. Bibi Mariam was not a Prophet. Bibi Sara was not a Prophet. Asiya was a pure woman but not a Prophet. Bibi Fatima (S.A) the leader of all the women in the universe was not a Prophet. Being a Prophet is different but being a protector and companion is different. Thus in the incident of the cloak (Hadees-e-Kisa) Allah states that it is Fatima (S.A) her father, her husband and her sons under the cloak. This shows that the stature of Fatima (S.A) is the stature of the Prophet and the Imams.

Allah states that he made his Prophets from the men of the village. This is so that His Prophets were sent to every corner of the world. . The other is our intellect and everyone is given this. Thus Allah has given us all proofs of his existence and if we refuse to believe then he will send us to hell.

Do you not go about on the world and see evidence of those who lived before you and how they were destroyed? The Prophets we had sent became disheartened that these people are not bringing Imaan on Allah. He had reassured our Prophet about this earlier. Those who were not ‘momins’ thought that they had made the Prophets liars. In one moment Allah destroyed all who were not ‘momins’. Allah did not stop his ‘azaab’ (wrath) from the disbelievers. People had called Prophets magicians. Among the people who called Moosa (A.S) a magician, were magicians who accepted Allah and became momins. Among these people will be momins and their children will save your deen.

Quran, Yusuf (A.S) is an Imam and there is such power in his prayer that youth of Zulaikah returned upon his prayer. If Imam can return youth then can our 12th Imam not keep his age at 40 till the day of his reappearance?

Yusuf (A.S) praised Allah and thanked him for making him king, for teaching him the power to interpret dreams. Yusuf (A.S) had a limited knowledge and he was so proud. All knowledge is great. Look what Yusuf (A.S) accomplished through the small knowledge he possessed. He saved himself, became ruler, returned vision to his father saved Zulaikha. Small knowledge could accomplish great things. Now think of those to who Allah has given all knowledge to some people (Imams). Yusuf (A.S) will get a kingdom but they will be rules of 'kaunain'.

Yusuf (A.S) states that Allah is the One who is guarding him. He is teaching us that only Allah is our leader and protector and this is why maula has stated that, "Allah is his Allah". Amir ul Momineen (A.S) provided things to so many people in this world. Yusuf (A.S) prayed to Allah to be raised muslim. Muslim means to bow to Allah. Ibraheem (A.S) was the first Muslim. Yusuf (A.S) begged to be raised a muslim and help him join the 'saleheen'. Who are the 'saleheen'? Prophets Ibraheem (A.S), Noah (A.S) and Yusuf (A.S) also begged to be included in the 'saleheen'. 'Saleheen' are the 'panjetan'. On seeing them, Ibraheem (A.S) begged to be included among them.

The Quran states "Oh Prophet these are some things of 'ghaib' and Allah has given it to you. Allah gives this knowledge. Oh Prophet this entire story happened when you were not there and if the kuffars tell you that you have heard this from someone then who was there to see the incidents". This is a message from Allah showing us that our Prophet has seen these things in the world of 'arwah'. When Yusuf (A.S)'s brothers had agreed to be cunning and Allah gave this knowledge. This was conveyed to Prophet via 'wahi'. Now if 'wahi' is removed then how did Imam Ali (A.S) get knowledge?. If you think of 'wahi' as knowledge given in the 'alam e anwaar' then this difficulty is removed. Our Prophet has stated that the 12 masoom are of the same 'noor' and that 'noor' was given knowledge prior to the arrival on earth.

If huge number of people does not bring 'imaan' then do not worry. Ibraheem (A.S) was stoned and put in the fire. Allah states that a majority of people will not be 'momin'. Thus there is always a minority of 'momins'. Muslim is a statement by mouth and 'momin' is belief from the heart. Allah has stated that there are stones in some hearts and they will remain muslims and will not become momins. Their hearts remain those of the kuffars. Thus it is evident that the Prophet can try to help us as much as he can, but due to the sins, hearts will not accept the reality of Allah and remain 'kuffar'. The 'kuffar' of Quraish knew the Prophet better than us but did not believe in him.

"Oh Prophet make this Quran a remembrance for this world". The sentences of the Quran are mercy for us. It tells us of the past and of the future. The properties of Allah, the favors he has bestowed on us are in it. All these things are in the Quran and it shakes our hearts. The great feature of the Quran is, it was revealed 1400 years ago but has messages for today's world and is a living miracle.

We were indeed lucky to have personality with the stature of Moulana Muntazar Mahdi Rizvi recite at Jaffaria Islamic Center. He has been delivering Dars E Kharij for more than a decade at Qom, Iran, and has done a great deal of independent research. Under the guidance of Moulana, Br Syed Riaz Naqvi edited the initial English translation. This book is a culmination of this effort. Although we have made every effort to avoid any mistakes; to err is human. Inshallah, Allah will forgive us for our unintended errors. If any errors are noted in the translation please post them to the yahoo group 'jicmajalis'. You can access this group by visiting <http://groups.yahoo.com/group/jicmajalis/join>. Once you join the group you will be able to post moderated messages and we will make every effort to include the corrections in the text of this effort.

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stated that Allah has brought my dream to life (when he had a dream of 11 Stars and one moon were prostrating before him). At one time, Prophet saw a dream about monkeys jumping on his ‘mimbar’. Bani Umayya (L.A) became caliphs after the Prophet. Prophet dreamt this during the ‘Sulah e Hudaibiya’ (the treaty of Hudaibiya). Ibraheem (A.S) was given a message in his dream about cutting the throat of his son. His son replied, “If you dreamed so please go ahead and you will find me among the patient ones”. Why did Ibraheem (A.S) have to recite his dream to his son? He could have taken his son and sacrificed him but once the dream was recited then it became a combined action of Ibraheem (A.S) and Ismaeel (A.S) and it was their sacrifice. Thus when the Prophet was told about the incident of Karbala he told Bibi Fatima (S.A), Imam Ali (A.S) and Imam Hussain (A.S). In this manner all those who knew of the incident were included in it.

We are not to do sajda to anyone but Allah and Yusuf (A.S) was in the direction of the Kaaba and all of them did Sajda. The first ‘Sajda’ is when the angels did in front of Adam (A.S) to Allah. Shaitan thought that he was doing ‘sajda’ to Adam (A.S) but indeed he was doing sajda to Allah in front of Adam (A.S). Some Wahhabi think that we are doing sajda to Imam Hussain (A.S) when we do ‘sajda’ in the rauza of Hussain (A.S). We are doing ‘sajda’ to Allah in the courtyard of Imam Hussain (A.S). This is the ‘sajda’ to Allah in thanks for making it to such a holy spot and we want our Imam to be witness that we are of the believers and are doing sajda to Allah. When Adam (A.S) and Yusuf (A.S) can stand in for the Qibla then the person who was born in the Kaaba shows us that all that do ‘sajda’ to the birth spot of the Imam are actually doing ‘sajda’ to Allah.

Yusuf (A.S) states that Allah has done a great favor to us by removing us from the prison. This is showing us that we should never forget the favors of Allah on us no matter what position we attain on this earth. Yusuf (A.S) has stated that Allah has brought us from the desert and made us rulers after ‘shaitan’ had sowed differences among the brothers and us. He did not accuse his brothers and this shows us that all good things are from Allah and all bad things should be blamed on ‘shaitan’. By doing this, all the sin is attributed to ‘shaitan’ and Allah helps stop us from sinning. Yusuf (A.S) then states that Allah did us great favors to whosoever He desires. Allah saved Yusuf (A.S), who helped save many people from famine, helped his brothers. Zulaikha truly loved Yusuf (A.S) but did not succeed. When Yusuf (A.S) became the ruler then Aziz the husband of Zulaikha was impotent, died. One day Yusuf (A.S) was going around his kingdom and he saw an old woman on the street begging. She saw the man on the horse and lowered her gaze and stated “All thanks to Allah, Who makes slaves rulers and kings beggars”. Yusuf (A.S) asked her and she confirmed that she is Zulaikha and she stated that Allah has shown that those who are thankful to Allah are elevated and “I was thankless and became a beggar”. Yusuf (A.S) asked what is your intent? She replied, “if you pray for my youth then I will further tell you”. Yusuf (A.S) asked her why did you accuse me in the past? She replied, “ There are three reasons, Firstly you are handsome, secondly my husband was impotent and thirdly I desired you”. Yusuf (A.S) prayed to Allah and she became young again. Yusuf (A.S) then took her to the palace and married her and had three children with her two sons and one daughter. From the descendants of the daughter, Prophet Moosa (A.S) was born. Prophet Yusuf (A.S) was the son of Yaqoob (A.S) and grandson of Ibraheem (A.S). Ibraheem (A.S) was made prophet and Allah stated that of those who are not oppressors among your descendants would be Allah’s representatives. Allah also stated that he has made some of them Imams. In the language of the

the last 10 ayats of the sura Yusuf (A.S). The last 10 ayats states that it is the biggest eid for this family that Yaqoob (A.S) met with Yusuf (A.S) in Egypt.

Yesterday I mentioned the story that some people think Yusuf (A.S) dis-respected his father Yaqoob (A.S). On the contrary, our 'masoom' state that Yusuf (A.S) welcomed his father with such great love that he had ensembled his entire court outside the city limits and he was eagerly waiting for his arrival. When Yaqoob (A.S) arrived he cried and embraced and they embraced each other for a long time. So if Yusuf (A.S) was anticipating the arrival of his father with such eagerness, how could he disrespect him? Then the question arises, why did Allah take away prophet hood from his progeny and put it in his brother's lineage? His brother was the one who had stopped the other brothers from killing Yusuf (A.S) and it may be very well that Allah has awarded him by placing the prophet hood in his lineage.

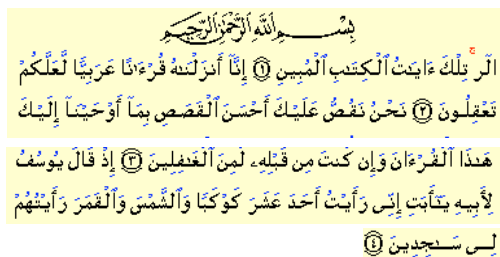
Then Yaqoob (A.S) asked Yusuf (A.S) to recite the entire incident of the well. Yusuf (A.S) started telling the story on how he was hurt on being thrown into the well that Yaqoob (A.S) fainted. After a long time when he regained consciousness, Yaqoob (A.S) asked for more detail and Yusuf (A.S) stated that he did not want to trouble his father any more therefore asked permission not to continue. Now ponder on those people in Karbala who saw great difficulty and bore these difficulties with patience. Yaqoob (A.S)'s patience is less than one tenth of one percent in comparison to the patience of the people in Karbala. When people objected on the lamentation of Imam Sajjad (A.S), he stated, " You people did not do justice. You saw Yaqoob (A.S) lose his sight on losing one Yusuf (A.S) and we lost 18 Yusuf (A.S) from in front of our eyes". Why should Imam Sajjad (A.S) not cry on them?

Yusuf (A.S) asked his parents to come and sit on his throne. This is the only ayat in which both of Yusuf (A.S)'s parents are mentioned and this is the only place where his mother is mentioned. Yusuf (A.S)'s mother had died and his aunt Layya had brought him up. When Beni Amin was kept prisoner as a thief and his brothers called Yusuf (A.S) a thief then his aunt defended him. At one time, she had given something for Yusuf (A.S) and then stated that the thing was lost. Then when she found that the thing is with Yusuf (A.S) she stated Yaqoob (A.S) give Yusuf (A.S) in return to her as he has taken my thing. When Yusuf (A.S) asked her why she did this (as she had given the thing to Yusuf (A.S) A.S. herself), she replied that she did not want Yusuf (A.S) to be removed from her and sought this incident as a means to keep Yusuf (A.S) with her. As soon as Yusuf (A.S) brought his parents on the throne then all the eleven brothers did 'sajda' to those on the throne. Yusuf (A.S) stated that this is the first dream of mine. Allah has made that which I saw in the dream come true. "Allah has given me blessing" said Yusuf (A.S), "he took me out of prison, brought me into the desert and raised me to a throne and removed those differences that 'Shaitan' had placed between me and my brothers. Allah is the most merciful, all knowing and wise".

Yusuf (A.S) gave great honor to his parents, even to his stepmother who had called Yaqoob (A.S) crazy in Yusuf (A.S)'s love. He showed that his stepmother who did not like him is also worthy of honor as she is his father's wife. Why did the 11 brothers do sajda to a person other than Allah? This is 'shirk' as they are doing 'sajda' to other than Allah. Prophet are sinless then how did this happen? Yusuf (A.S) was in the direction of the Kaaba and Yaqoob (A.S), his stepmother and the 11 brothers did not do sajda toward Yusuf (A.S) but toward Kaaba. Yusuf (A.S) then

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1st Lecture:



This year I decided to go over Sura e Yusuf (A.S) (12th sura). It contains a lot of ayat about our belief. There are a lot of issues in this sura that are pertinent to us. I would request you to take the Quran and read with me. In this manner we will complete the sura this month Inshallah.

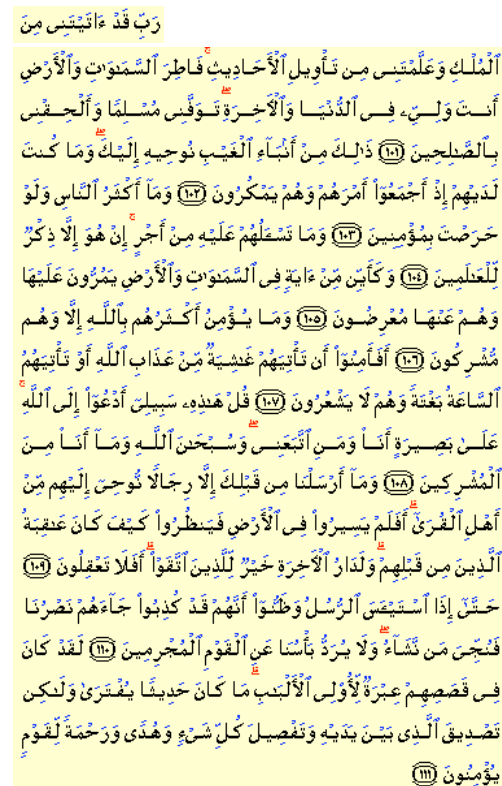
This sura details the story of Hazrat Yusuf (A.S). Generally most people relate to the story of Zulaikha and Yusuf (A.S). Many do not know additional details. This sura has all the details and begins with how Yusuf (A.S) went to Egypt and why. The ayat in this sura contains a lot of wisdom.

The simplest translation of 'Bismillah hir Rahman nir Raheem' means that we start in the name of Allah who is compassionate and merciful. This is done because Allah is the name of absolute power that is perfect and complete. His power and strength is infinite. This is not just physical power but all types of power. Allah has given our physical strength. His strength is not limited to one place. Our power is limited in extent and lasts for short time. When we arise from sajda during namaaz and say "be hawl Allah ho khuwate hi ..." we think that we are getting up on our own however on the day our joints hurt when we stand up we realize that the power is His. We are able to do all things with His help. If our limited strength starts with his name and help then we hope that his infinite power will come to our aid. If anything starts without Bismillah then it is similar to an animal without its tail. This animal will look hideous. The Prophet (S.A) has stated that if you do not start with Bismillah then the work you do is 'ugly' with Bismillah it is 'beautiful' and further like an animal without its tail the work is incomplete.

This sura has a lot of lessons on manners, culture. Manners are gradually ending partly due of non-Islamic influences. When the Quran was revealed the Arabs had their own culture. Even those that were on the path shown by Abraham (A.S) behaved similar to them. Thus these people were illiterate and uncouth. This sura was to raise these standards and make man human. Quran is to purify your soul. Most ayat of the Quran have information on behavior and manners. This sura in particular is a collection of how to behave and live.

Allah introduced Yusuf (A.S) to us.

29th Lecture:



We are going to discuss the last ten ayat of the sura Yusuf (A.S). Just as we are going to have Eid tomorrow, Yusuf (A.S) and his family are also discussing Eid in these ayat. In Eid we give 'Fitra', why do we offer fitra? Tradition states that if someone does not take out Fitra it is as though one goes on Hajj and did not do ziyarat of the Prophet's tomb. Fitra is requisite for our 'rozah' get accepted. This is a big help to the poor people and therefore it is good. This is a form of Zakaat and this gives 'barakat'. Giving fitra increases your livelihood and your life.

The entire month I have tried to discuss the ayat and how we should behave in our daily life and we also discussed the greatness of the Ahle Bait in relation to the ayat we discussed. These are

they are going to die. The true lovers of the Ahle Bait also know when they are going to die. When people came forward to meet one great Alim from my hometown, he was preparing his shroud and told them that tomorrow he will die. The next day on the time, he stated he died and he had made all arrangements for his funeral. For his 'namaaz e janaaza' there was none to lead the prayer. His servant stated that a scholar who will come to lead the prayers. At the graveyard a scholar came forward to lead the prayer and once he was buried the scholar left. Allah gives gifts to those who remain pious.

Allah thus allowed Yaqoob (A.S) to smell the perfume of his son Yusuf (A.S). In response to this statement, people are Yaqoob (A.S) stated that he has gone crazy in the love of Yusuf (A.S). When the brother who brought the shirt put the shirt on the face of Yaqoob (A.S) he regained his vision. Yaqoob (A.S) then stated, "Did I not tell you that which I know from Allah you know not?" Allah used the shirt as a means to give sight to Yaqoob (A.S), showing that He uses an intermediary in this matter.

Yusuf (A.S) and his blood brothers are not the equal and 11 brothers are different from Yusuf (A.S). In the case of the Ahle Bait there were many sons from one mother but only one of them became 'Masoom'. When Imam Sadiq (A.S) was martyred then some of his sons rejected their brother (Imam Moosa Kazim A.S.) as an Imam and declared themselves Imam. The brothers of Yusuf (A.S) state that they were not like Yusuf (A.S) and begged forgiveness from their father. Yaqoob (A.S) was so disgusted with them that he did not want to forgive his sons at all. Yaqoob (A.S) replied that Allah may forgive you but I will forgive you due time. Why did Yusuf (A.S) forgive them easily but Yaqoob (A.S) did not forgive them easily. Yusuf (A.S) wanted to teach us that no matter how mean your brother is and begs forgiveness, then you should forgive him. Yaqoob (A.S) is showing us that until the person truly regrets his actions you should not forgive him. It has been stated that on the day of judgment, Allah will judge us and He will forgive us on the basis of our love for Ahle Bait. It has been stated that Allah is 'Ghafoor' and 'Rahim' but this never appears in the reverse order. Our masoom tell us that our Allah forgives first and then gives his mercy. What about the person whom Allah has called 'Rehmat for the universes' ('Rehmat ul Alameen'), then he has to be sinless.

When the brothers took their entire family and Yaqoob (A.S) and returned to Egypt, Yusuf (A.S) hugged his father and invited his entire family. He stated that you will be safe and live in peace here. Some state that the family of Yusuf (A.S) on arriving to Egypt complained to Yusuf (A.S) about their difficulty, then Yusuf (A.S) told them that they would be treated as any Egyptian and they would have similar rights as the other people of Egypt. Yusuf (A.S) wanted to make his father sit on the throne but he refused. There is a famous story that when Yaqoob (A.S) came he remained outside the city and the brothers went to inform Yusuf (A.S). Yusuf (A.S) rode a horse to receive his father, but he remained on his horse when he went to receive his father Allah did not like this took the 'Noor' of Prophethood from the descendants of Yusuf (A.S) (A.S) and placed it in the family of his brother Bani Ameen. I think this story is very weak and does not make a logical sense. I will clarify this in the next lecture. Our Prophet (S.A) has stated that Ali (A.S) and I are from the same 'Noor' thus this is proof that Abu Talib (A.S) is a momin.

'Alif lam ra' we do not know the meaning of these letters. Different meanings have been assigned to them. These alphabets contain the entire Quran in them is one belief regarding them. Allah might have used them to indicate to us that these are the alphabets of the Quran and they are the foundation of the Quran and all the words of the Quran are from these Arabic alphabets. In Quran Allah challenges human being to compile one sura if possible. This is also to refute the doubt in many that Prophet (S.A) has not 'made up' the ayats and these are the words of Allah. Arabs were so proud of their language they called themselves Arab - those who speak and the rest of the world is called 'Ajam' - those who cannot speak or are dumb.

Why did Allah reveal the Quran in Arabic? This is because the Arabs were so proud of their linguistic skills. Even in those days none of them were able to bring forth even a single ayat like in the Quran and therefore they surrendered in front of the Quran. If someone speaks to a literate audience they would appreciate his lecture, language and content. If one speaks in front of ignorant people then they would not appreciate this. It is extremely difficult for ignorant to consent on the words of wise, but if they do, it shows the great skill and capability of the speaker. The Prophet (S.A) lived among the Arabs and made them accept his knowledge and his message in such a manner whole heartedly. The Prophet (S.A) changed their hearts filled with humanity. The Arabs would drink and have 'fun' similar to that you see around you today and then fall asleep. Among these people the Prophet went with the Quran and changed their hearts and beliefs. This is a miracle of the Prophet (S.A). Some believed that the Prophet made up the ayat himself. The Arabs believed that a person from Rome (Rumi) who had knowledge of some religions and other Prophets was (God forbid) helping the Prophet (S.A). The person was Rome (Rumi) would correct the knowledge and give the Arabic verses to the Prophet (S.A) they thought. Allah gave such beautiful ayats to the Prophet (S.A) that this was disprove the theory that no one was helping Prophet (S.A) and Quran is the word of Allah

If a book is close by then we say this book and if it is far then we say that book. Arabic grammar is similar. The Quran refers to this book – as the Quran we have, and that book – the Quran stored in 'loh e mahfooz' or the book in another form as we know. 'Tilka' –in this ayat refers to this book or these words -- are an open book and are not confusing. This is a clear book. A Book is a collective object. That is to say a collection of all things. A written book is a simple example of a 'kitab' also know as, 'Kitab e Samit' or Silent book. Another is a person in whom all things in the universe are collected - a book would be 'Kitab e Natiq'. All the things and knowledge from Allah in the form of words is in the Quran. Another is a person who has collected all the 'ilm' of Allah and made it manifest this person is the 'Kitab e Natiq' such as the Prophet (S.A) and Imam Ali (A.S). That is to say the silent book (Quran) and the book that speaks (Prophet).

This ayat says that clear ayats are in that book (Quran). Imam Ali (A.S) stood on the pulpit of Kufa and answered all questions. When a person asked the Imam how he answered without pausing, the Imam asked the person how many fingers he had on this hand. The person replied five without hesitation. Imam Ali (A.S) stated that he knows all things in a similar fashion as the person knew that the hand has five fingers.

The ayat goes on to state that he has revealed the book in Arabic and it has been revealed (Nazil). 'Nazil' means to bring down similar to rain. Rain is coming down of water is 'Nazil' like the

Quran. Rain is pure and makes other things pure ('paak'). Similarly the Quran is pure and makes others pure.

Allah states that water is 'Nazil' from the sky. He also states that he has 'nazil' the Quran so as to purify us. Those who fear Allah and the Quran keep their hearts pure. Water is the basis of life. The Quran is the basis of life and the Quran states that it gives life to dead cities. It states that we invite you to life. This life is purification of the soul. The Quran states in another place that these people though they are walking around are dead. This is because these people do not have knowledge and understanding. The third feature of water is that it brings blessing (barkat). The Quran also brings blessing (barakat). Allah states that he has given us the Quran for the same reason. If the Quran mentions 'maybe' ('lallakum') we should not use the literal meaning. Allah is actually stating that I have revealed the Quran so that maybe there are some among you who will learn and benefit from the Quran. Those who read may benefit from the Quran and others may not.

As the Ayat goes further, it says 'Oh Prophet, we will tell you a great story'. All the stories in the Quran as 'ehsan' or great. Of all these stories the story of Yusuf (A.S) is the best. Some people make false 'hadis' that women should not read this sura due to the content of the sura. This is wrong as this is an ayat from Allah and has its effect on the human heart. When Allah Himself states that this is the best story of the Quran then we should get 'Ibrat' (moral) from it. 'Ibrat' means to see something properly and then follow it. 'Ubur' is the root word. 'Ubur' means you passed a spot. 'Ibrat' is from the same root word. It means, become so involved with the story that you follow it. Imam Ali (A.S) wrote to Imam Hasan (A.S) and advised him to read the stories of the Prophets who have passed in such a fashion as though you are with them. If one does this he will benefit greatly. The 50th ayat in the Quran states that if Allah did not have mercy on Yusuf (A.S) then he would not be stopped from sin. One should remember that he is a 'masoom' prophet and cannot sin. If the mercy of Allah is not with you then you cannot succeed. 'Rehmat' of Allah is the Prophet (S.A) as stated by Allah he has sent the Prophet (S.A) as a 'rehmat'. No deed is accepted without the 'rehmat' of the Prophet (S.A) and his progeny (the Imams). One who loves them then Allah's rehmat is with him and he is successful.

should be patient and bear it and get benefit of the good they do to us. Yusuf (A.S)'s brothers established who Yusuf (A.S) was and he gave them honor in return.

We discussed yesterday how Yusuf (A.S) would cry upon learning of the condition of his father and had to take time to control his emotions. Yusuf (A.S) cried a lot when he realized that his father was crying and remembering him. Yusuf (A.S) gave his shirt to the brothers and stated that if you put this shirt over his fathers face he will regain sight. This proves that Yusuf (A.S) was a prophet and had knowledge of 'ghaib'. Yusuf (A.S) stated that he, whoever had given my father a shirt saying that a wolf has eaten, should be the one to take the shirt to his father. Thus the one who had misled his father should be the one to give the good tidings to his father. This incident of the shirt shows us that if anything close to a prophet develops unique powers. Thus the shirt of a prophet became useful for another prophet. Some have said that this shirt is the same one that Ibraheem (A.S) had worn when he was put in the fire and protected him. This was the same shirt that Shoaib (A.S) wore in his difficulty and it was with Yaqoob (A.S) and given to Yusuf (A.S) stating that this may benefit you. The shirt saved Yusuf (A.S) when he was accused of sin; this shirt bore witness to his innocence. In the prison, Yusuf (A.S) would cry and wipe his tears with this shirt and spread it for prayer and Allah granted his prayers. This shirt was then sent to Yaqoob (A.S) and this helped him regain his sight. Thus an inanimate object was after being with a Prophet would gain power so that it can help others. Imam Hasan (A.S) had given this shirt to Imam Hussain (A.S) and this was the same shirt he wore when he was martyred and this eventually was put on Bibi Syeda (S.A)'s grave by Bibi Zainab (S.A).

Yusuf (A.S) was pure and pious and clothes of a pious person reflect his soul. When the brothers of Yusuf (A.S) left with the shirt from Egypt to Cannan (Israel). When the caravan reached the valley of Cannan, Yaqoob (A.S) stated that I smell Yusuf (A.S) and he must be close by. He added, "If you do not think I am insane then accept that what I am stating, Yusuf (A.S) is nearby". When Yaqoob (A.S) used to remember Yusuf (A.S) and cry, his sons and daughters in laws said he had become crazy for Yusuf (A.S). In a similar fashion Ayesha called our Prophet crazy about Imam Ali (A.S). Allah replies; "By the star that is falling toward the earth your 'sahab' (Prophet Mohammed (S.A)) is not lost and nor is he crazy he is doing everything by the command of Allah. He is doing all these things by the command of Allah and he speaks only when Allah commands him with a wahi." Thus if someone calls us common people crazy about the 'Ahle Bait' you should consider this to be great praise as these people have called the Prophet crazy. When the Prophet Mohammed (S.A) asked for a pen and paper to write some advice, the companions called him crazy and then quarreled among each other.

When a man from Yemen ('gandan') became muslim and was killed in battle; the Prophet took a stone and broke one of his own teeth. The Prophet used to state that when the breeze comes from Yemen I smell the perfume of my great friend. Thus the Prophets have special powers. There are some Alims who also have such powers. One of the ayatullah's of Iran who was 80 years old, went to battle during the Iran Iraq war, often stated that he smelled heaven. His companions surprisingly stated that they smelled the stench of battle and he smells heaven. The next day when the Ayatullah stepped forward to lead the zohr prayer, a bullet killed him. Thus many scholars get special powers. One scholar from India was given a trunk by Imam E Zamana (A.J) and whenever he needed something, he would get money from the trunk for the use to help momins. The Quran states that no soul knows when it is going to die. The masoom knew when

28th Lecture:

قَالُوا تَأْتِيهِ لَفْظٌ

ءَاثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾ قَالَ لَا تَحْزَنْ عَلَيْنَا يَوْمَ يُبْعَثُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأُولَئِكَ يَرْجِعُونَ ﴿٩٢﴾ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٣﴾ أَذْهَبُوا بِقِيَمَتِي هَذَا فَالْقَوَّةَ عَلَنَ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأُنْزِلُوا بِأَهْلِيكُمْ أَجْمَعِينَ ﴿٩٤﴾ وَلَمَّا فَصَلَ الْعَبْرُ قَالَ أَبُوهُمْ إِنَّهُ لَأَجْدُ رِيحَ يَوْسُفَ لَوْلَا أَنْ تُفَنِّدُون ﴿٩٥﴾ قَالُوا تَأْتِيهِ إِنَّكَ لَمِى ضَلِيلِكَ الْقَدِيمِ ﴿٩٦﴾ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَنَ وَجْهَهُ فَازْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّهُ لَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٧﴾ قَالُوا يَتَّبِعَانَا مَثَلًا نَتَّبِعُهُمْ لَكُنَّا دُؤُوبًا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٨﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٩﴾ فَلَمَّا دَخَلُوا عَلَنَ يَوْسُفَ ءَاوَىٰ إِلَيْهِ أَبْوَيْتَهُ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ ﴿١٠٠﴾ وَرَفَعَ أَبْوَيْتَهُ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَّابَتِ هَذَا تَأْوِيلُ رُءُوسٍ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بَنِيَ إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾

Our discussion had reached the point where the brothers of Yusuf (A.S) realized who Yusuf (A.S) was. They accepted that Allah had given Yusuf (A.S) attributes superior to those of his brothers. Yusuf (A.S) stated that he had forgiven their sins and Allah has forgiven their sins and you will no longer be considered sinners. The brothers informed Yusuf (A.S) that their father was not well so Yusuf (A.S) sent his shirt with them and told them to put the shirt on the eyes of their father and he will regain his sight. Following this he instructed them to return with all members of his family.

Yusuf (A.S) sat down to eat a meal with his brothers. His brothers stated that they feel shy to eat with him as they remember all the things they had done to Yusuf (A.S). Yusuf (A.S) replied that he was proud to sit at the same table with them. He stated that when others see us together they realize that I am not a slave and I belong to a prominent family. People stated that I am a '20 Dirham' slave who has become a king. None knew who and where Yusuf (A.S) had come from. When people saw Yusuf (A.S) eat with his brothers they realized that he is a descendant of prophets. Yusuf (A.S) shows us that no matter what our brother does to you we should never be unkind to him. This is because our brother will provide us great benefit. If he causes harm, you

2nd Lecture:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ

هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْكَافِرِينَ ﴿١﴾ إِذْ قَالَ يَوْسُفُ لِأَبِيهِ يَتَابَتِ إِئْسَىٰ رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرُ رَأَيْتُهُمْ

لِي سَجْدِينَ ﴿٢﴾

We had discussed two of the three ayats of this sura yesterday and part of the third ayat remains to be discussed.

The ayat states, "Oh Prophet I (Allah) will tell you the best of the stories". Allah states that I (Allah) will tell you the story in the manner in which I revealed the Quran to you. The story is being told by Allah therefore there can be no doubt in any aspect of the story. If one believes Allah and accepts all his attributes then he will not doubt the 'story' in this sura at all. Therefore all in this sura is fact and not a parable. Allah also states that he is doing 'wahi' to the Prophet (S.A). The ayat states in the end that prior to this, you (Prophet (S.A)) were of those who were unaware (Ghafil) of the story. This brings up several questions. Was the Prophet (S.A) unaware of this story?. At what time the 'wahi' was revealed is another question? Was he (Prophet (S.A)) unaware of this before the creation of hijaz? This is something to reflect on. Every time you read the Quran you find new meanings in it. 'Ghafil' means being ignorant. 'Ghafil' truly means that you knew something before and then because you were busy with things of this world then you became ignorant. For example, you did 'wudu' and after 'iftar' you become 'ghafil' as to whether you were in 'wudu' or not. Then on pondering then you remember that you were in 'wudu'. Some people believe that 'ghafat' can be good and bad. Those people who do not pay any attention to the ayats of Allah are doing bad 'ghafat'. There is an ayat in the Quran that states there are many people in this world who ignore our ayats. Some people accuse pure people of doing bad things. The pure people are 'ghafil' of sins i.e. ignorant of sins. This is the good type of 'ghafat'. The people who accuse the pure people are given 'lanat' in this world and the hereafter. The other kind of 'ghafat' is when you forget for example did you do 'wudu' or not? The true 'ghafat' is the last example.

The Prophet is 'masoom' from childhood to adulthood and is not ignorant and not only that he is 'masoom' until the Day of Judgment. Allah created Adam (A.S), gave him knowledge and then sent him to this earth. Therefore there is no question that our prophet was knowledgeable. We had discussed this in the lectures last year. Some Prophets came with the book. What does Allah mean when he says book? He means that he put the knowledge of the book in the heart of the Prophet. Then if the Prophet was born with the knowledge in his heart then what is this ayat saying when it says that the Prophet is 'ghafil'. But it says; before this, you were 'ghafil'. This means that the Prophet was 'ghafil' before he was given the knowledge of the Quran? When Allah created his 'noor', he gave the Prophet the knowledge of the Quran. The word Quran itself means which has been read. Thus the Prophet had read the Quran before was knowledgeable

Going back to the ayat Allah states that he gave the Prophet knowledge of all things after creating his 'noor'. The people around the Prophet thought that he manufactured the Quran and a person from Rome (Rumi) gave him information. In reply the Quran states; "I will tell you a story." What does 'wahi' mean? 'Wahi' means a sign. This can be a message but can also be other signs. Going back to when did the Prophet had knowledge of Quran and if the Prophet already knew the Quran then why did Allah have to 'nazil' the Quran on him (Prophet)? The knowledge was given to the Prophet at the time creation is in its own place. Allah gave the prophet 'wahi' (sign) that this is the opportune time to recite this ayat and the Prophet recited it thus the ayat was 'nazil' (revealed or brought down) to the Prophet and he recited the ayat he already knew (taught to him by Allah on creation). Once the Prophet had lived for 40 years then Allah commanded him to read the ayats of the Quran. This is the 'mohkam kitab' that Allah has commanded the Prophet to recite.

What do you know what is the kitab and what is the iman?

The next ayat of the sura starts with reciting the story. "Oh Prophet remember the time when Yusuf (A.S) told his father, "Oh Baaba (Father) I have seen without doubt 11 stars, the sun and the moon and they were doing 'sajda' to me". This is similar to the way in which the angels did 'sajda' to Prophet Adam (A.S). In that ayat Allah states that I gave him (Adam (A.S)) knowledge of the names and then asked him to identify these people (the panjetan). Quran taught us that we should not take the name of our father but call him "Oh dear father". The translation states that Yusuf (A.S) saw a dream and he saw the sun moon and the 11 stars do 'sajda' to him. The word used in the ayat is for seeing and not for dreaming. 'Ruyat' means saw and not dreamt. A Prophet's dream is as though he is seeing a fact. As in the case of Adam (A.S) most people state that Allah taught him names of things but the true translation is that he was taught the names of the 'Panjetan'. In a similar fashion Yusuf (A.S) states that 'hum' ie these people did sajda to him. In Arabic, 'hum' is the word used for living people more than three and masculine. The other rule is if there are four men and one woman in the group and the majority is men then the word used is that for men ie 'hum'. Thus he saw people as moon, sun, and stars and they did 'sajda' to him. This is because the sun and moon and the stars do not have intellect and the word 'hum' does not fit for them. Prophet Yaqoob (A.S) as the sun is doing sajda to Prophet Yusuf (A.S), the moon is the wife of Prophet Yaqoob the other 11 stars were his brothers. Prophet Yusuf (A.S) spoke to his father and not to his brothers. He is talking with someone who has the knowledge. This is the sajda on 'farsh' (earth), on 'arsh' (sky) the angels did sajda to Adam (A.S). The sajda is not for either of these people but for Allah. It is clear that if ones knowledge reaches such a level then even masoom do sajda to such a personality. The angles did sajda to Adam (A.S) and the Prophet Yaqoob to Prophet Yusuf (A.S) (Son of Prophet Yaqoob (A.S)). Now ponder on the syed of 'ambia' (Prophets) who performed sajda in Karbala and all sajdas till the day of judgment has to relate to his sajda.

As soon as the brothers of Yusuf (A.S) said that Allah has given you superiority over us. Yusuf (A.S) replied that as of today you have no difficulty i.e. no sins remained. Allah forgave all the sins of brothers of Yusuf (A.S). Thus now you realize that if you have done sins and accept and ask for forgiveness then the Prophet stated that he has forgiven him and implies that Allah has done the same. Thus you realize that if the Prophet forgives you so does Allah.



Hussain (A.S) (A.S) started crying. Along with the letters to the king the brothers stated, “oh powerful king our family has great difficulties. We have brought some money in exchange for the goods. Give us some charity in addition to our trade”. They asked for ‘sadaqa’. Some people object that how can the descendants of Prophet ask for ‘sadaqa’. They did not ask for ‘sadaqa’ but asked for charity. Sadaqa is of three types. You see someone in difficulty and gave some money and you did not take this out with the intention of ‘sadaqa’ but this is still counted as ‘sadaqa’. Allah rewards those who give ‘sadaqa’. If they give one dirham, He returns ten dirhams.

The Quran teaches us something here. The brothers of Yusuf (A.S) call him “oh powerful king”. The brothers are beginning to suspect that he might be the king. Yusuf (A.S) felt sad on reading the letter. He asked them do you know what have you done with Yusuf (A.S) and his brother? Yusuf (A.S) states that you are ignorant. The meaning of this is as follows. Do you remember what you did to Yusuf (A.S) and his brother or you pretended to be ignorant? You were not familiar at that time that Yusuf (A.S) was a prophet. The brothers felt afraid when they were asked of this. After this the brothers started to suspect that he might be Yusuf (A.S). They asked him are you Yusuf (A.S)?. He replied, “yes I am Yusuf (A.S) and this is my brother. Without doubt Allah has done great favors on us”. He has done these favors due to his acceptance by Allah. A person who does not commit sin in this world and keeps his soul safe, Allah gives him a reward in this world. Yusuf (A.S) saved himself from sin with Zulaikha, he bore the difficulties of the prison.. Allah is saying to be patient, do ‘taqwa’ or save yourself from sin. Being patient means to bear difficulties.

Yusuf (A.S)’s brothers finally recognized him when they saw him crying. Imam Jaffer E Sadiq (A.S) states, “As the brothers of Yusuf (A.S) were unable to recognize him the Qaim (A.S) will not be recognized by the people around him. When he will come forward stating that he is the Qaim (A.J) then a number of people will deny him. There are others who will accept him and respond to his call from all over the world. In dua we say “Oh Qaim (A.S) as the brothers of Yusuf (A.S) asked for forgiveness upon recognizing him we request that as Yusuf (A.S) had forgiven them, you forgive us for our sins”.

The brothers of Yusuf (A.S) then told him, “By Allah, He has given you a position above ours. This is despite the fact that we are sinners”. They confessed the superiority of Yusuf (A.S). If out of jealousy, a person does not accept the superiority of another person then Allah will make him accept this at some time. If you ignore someone’s talent, then Allah will make you realize the talent and accept it. Similarly, after denouncing the position of Imam Ali (A.S), the third Caliph said, “If Ali (A.S) was not there I would have been killed”. He confessed the superiority of Imam Ali (A.S), firstly that the door of Ali (A.S)’s house remained open into the Masjid e Nabawi; Secondly, he was Zehra (A.S)’s husband and thirdly that Ali (A.S) was the flag bearer in Khyber, Ali (A.S) could go into the masjid whenever he wanted and leave whenever he wanted, therefore confessing the purity of Imam Ali (A.S). The Prophet has said that if Ali (A.S) were not there then Zehra (S.A) would have not have an equal. The Prophet gave Ali (A.S) the ‘alam’ on the day of Khyber and made him his ‘alamdar’ in the world and hereafter. If this is all we got in this world we would not need anything else. If you accept the Imam out of love then the reward is different but after envy if you accept you will not be saved in the hereafter.

3rd Lecture:

قَالَ يَتْلُو لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥٠﴾ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبْنَائِكَ مِنْ قَبْلُ ۚ إِنَّهُمْ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٥١﴾

فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥٠﴾ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبْنَائِكَ مِنْ قَبْلُ ۚ إِنَّهُمْ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٥١﴾

Yesterday, we discussed the dream of Prophet Yusuf (A.S). He saw sun, moon and 11 stars bow to him in sajda. Prophet Yusuf (A.S) told his father that he saw a ‘Ruaiq’ (dream) and saw people doing sajda to him. He did not use the word dream. This is because the prophet sees something in dream it is the same as seen in reality. For example in the case of Prophet Ibraheem (A.S) and the sacrifice his son told him, “Oh baba I saw in a dream that you were sacrificing me.” Prophet Ibraheem (A.S) stated that he saw in a dream and his son told him to go ahead and act on it. This is because he knew that the dream of the Prophet is a reality. Prophet Yusuf (A.S) told his dream to his father Prophet Yaqoob (A.S). He replies, “Oh son that which you saw in the dream should not be mentioned to your brothers as they will plot against you. This is because ‘shaitan’ is an open enemy to man.” The first point is to keep what is secret and not to discuss it openly. Then how is one to get any advice? The reply is to discuss only with one who is not a hypocrite. Yaqoob (A.S) therefore advised his son (Yusuf (A.S)) not to discuss with his other sons. He addressed Prophet Yusuf (A.S) as my son and not by his name. This is a reflection of his love for Prophet Yusuf (A.S). He did not tell him not to tell his other sons but told him not to repeat in front of his brothers. This is a lesson for us to talk gently and softly to our children. As I had mentioned earlier this ayat has many things to guide us in our daily life. He was asked not to repeat in front of his brothers, as they are cunning. In Arabic if you use the word ‘yakidu’ this means someone who is cunning or mischievous. Why should they plot against Prophet Yusuf (A.S)? Why should they care what Prophet Yusuf (A.S) dreamt? This is to show us that this is a sign of recognition and they will be jealous and this would create problems. This gives us a message that if there is anything that will make others envy you, then you should conceal it. Thus the brothers of Yusuf (A.S) tried to kill him out of envy. This is similar to Habel and Khabel where the murder was committed due to envy.

Allah has given everyone the ability to be envious and plot and given pride. Allah has commanded us to protect ourselves from this. Envy burns you and harms your body. Envy produces obvious changes in your facial expressions and body.

One important fact is that the brothers of Yusuf (A.S) have not yet become envious or plotted against him, but Prophet Yaqoob (A.S) states that they will do so. This is proof that the Prophets have knowledge of 'ghaib'.

The sunni brothers say that one of Prophet Yusuf (A.S)'s sister-in-law overheard this conversation and conveyed it to his brothers. The brothers of Prophet Yusuf (A.S) will plot against him as shaitan is an open enemy to man. They plot and shaitan is the enemy? Envy, jealousy, fraud, backbiting are all signs of shaitan.

When Prophet Adam (A.S) and Hawwa were sent down Allah used the word, 'all' of you go down (using the word for three or more people). Thus shaitan was also included and was sent down. Politicians in this world are recognized as they put one person in front of another and they stand in the background. Being cunning is a property of Shaitan. Imam was asked what is intellect and he replied, "Intellect is through which you pray the lord and earn Jannat in return". Then what did Mauwiya (L.A). The reply is that this is not 'Akhl' (intellect) but is 'Makr' (cunning) that appears to be intellect.

Imam Ali (A.S) states that if the shackles of piety did not restrict him, he would be the most cunning person in Arabia (Nahjul Balagha).

The next ayat states "tell them in this manner that your Allah chooses you and teaches you hadees". Hadees means recitation of observation and its meaning. Continuing the ayat states, "And he completes his blessing on you, And on the progeny of Yaqoob (A.S). And he completed this on the two fathers before you Ibraheem (A.S) and Isaac (A.S) (grandfather). Your lord is all knowing and wise". In the Quran the grandfather is referred as a father.

Allah picked Yusuf (A.S) and this is evident by the dream. By being chosen a special knowledge of 'khaab ki tabeer' (interpretation of dreams) will be given to him. This is a special knowledge and Yusuf (A.S) used this many times. This is described in many places in the Quran. He saved Zulaikha, got the kingdom and saved his brothers using this small knowledge. This shows clearly that no matter how much people hate you, you should not hate others. When he invited his brothers later in the sura and his brothers were saddened he stated that he is proud to eat with them. Prophet Yusuf (A.S) was sold in the Egyptian market, and most people knew he was a slave. But by being with the brothers, Prophet Yusuf (A.S) is truly recognized as the son of Prophet. The brothers were saddened as they were clearly shown to be envious people while Prophet Yusuf (A.S) was shown to be generous. We recite this incident in one of our ziarats, by saying that even though we may be worse than the brothers of Yusuf (A.S) you (Imam) are surely better than Yusuf (A.S).

Allah picks people if they are capable and does not make them his representative until he gives them knowledge. He gave Yusuf (A.S) a small part of the knowledge of interpretation of dreams. Imagine what a person, who is called the 'comprehensive knowledge' (Imam Ali (A.S)) can do? Imam Ali (A.S) has stated that he can change the east to west if he chooses. There is a 'khutba' (Sermon) that states that "I am he who made the rivers and the sky". This is not a claim of being a creator in 'essence' but a creator with the 'izn' (permission) from Allah. The Quran states that when Mariam (A.S) was told to go forth, she searched and went to the stable and she called to

the place (paradise). Then Adam (A.S) said that he fell into darkness and only Allah can help him.

Ayoob (A.S) states that 'zulm' has surrounded him. He was surrounded by illness in such a manner that he could not do anything. His family died, his animals died and he lost all things. He then complained to Allah that he has fallen into darkness and only Allah can help him. When Moses ran from Egypt, he fell into difficulty. He then called to Allah asking, "You have sent me here into this difficulty and only You can save me". He did not ask any villager for food but complained to Allah. Thus it is way of the prophets is to ask Allah for help and He will provide for us, if we call out to men (people) then they will leave us disappointed.

A poet has stated "if you ask, ask Allah as he is the most merciful, the one who gives gifts and his resources are infinite which will never decrease by giving something to you". Our Prophet (S.A) was a born orphan, so Allah made him experience that for a while. Secondly he made him taste poverty. Then Allah told him that if someone comes to ask you, then don't scold him as you have passed a similar stage. If you see an orphan then do not scold him so that you remember your difficulties as an orphan. Allah did the same with Yusuf (A.S), who tasted great difficulty before he was given the throne. Later when he became the ruler he would deal with his subjects would be brought before him. When his brother was brought before him as a thief, Yusuf (A.S) was reminded that he was accused of adultery and was thrown in the well and prison. Thus he remembered these things and was kind to these people. If an orphan runs the world then he will remember his own circumstances. The orphan and the poor person should not feel bad that they were treated as an orphan or a poor person. The poor person should not feel that he is being mistreated because he is destitute. Islam teaches us to pay immediate attention to the poor so that they do not feel the pinch of being poor.

Yaqoob (A.S) then asked his sons to go and search for Yusuf (A.S). Allah's 'rehmat' is something you should always believe in as only the kaffirs think that Allah does not have 'rehmat'. Yaqoob (A.S) wrote a letter for the third time when he learnt his son was accused a thief and captured. Yaqoob (A.S) then asked Allah for help. He told his sons to take his letter to the king. He wrote that, "O king, you know that we are the family of messengers of Allah and we have great difficulties and we have borne them. We are quite old and we are aged and Allah has put great difficulties on us and our son Yusuf (A.S) that you know also has been separated from us. Allah has tested me by this separation. I have since lost another two sons. O king, I request you to return my sons and in particular the son accused of being a thief. The prophet's family does not steal and therefore release him". Yusuf (A.S) was given this letter; when he opened it he started crying. According to one-tradition states that he took the letter into a room and cried. People were worried on this incident. Yusuf (A.S) was quite moved by the letter. By looking at the reverence shown by Yusuf (A.S) on receiving the letter and his crying, the brothers thought this might be Yusuf (A.S). Upon given attention, the brothers felt the king resembled Yusuf (A.S). They approached the king and asked are you Yusuf (A.S)? Yusuf (A.S) replied that he is Yusuf (A.S) and Allah has bestowed great favors on him. The person who is loved by Allah is honored by Him. Yusuf (A.S) saw the letter and remembered his father and started crying. If one 'wali' sees a writing of another 'wali' he starts crying. In Karbala, When Qasim (A.S) took the letter of Imam Hasan (A.S) to Imam Hussain (A.S) in Karbala, he remembered his own brother and started crying. Qasim (A.S) was so similar to Imam Hasan (A.S) in appearance that Imam

27th Lecture:

قَالُوا تَاللَّهِ تَفْتَقُوا قَدْ كُرَّ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ
تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنِي إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾ يَتَّبِعُنَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ
يُونُسَ وَأَخِيهِ وَلَا تَابِعُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّ مِنْ رُوحِ
اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا
الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزَجَّجَةٍ فَأَوْفِ لَنَا الْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَتَجَرَّى الْمُتِصِفِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا
فَعَلْتُمْ بِيُونُسَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا أَوْشَكَ لَأَن ت
يُونُسَ قَالَ أَنَا يُونُسَ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ
وَيُضَيِّرْ فَإِنَّ اللَّهَ لَا يَضِيغُ أَجْرَ الْمُخْسِرِينَ ﴿٩٠﴾

Yaqoob (A.S) cried and complained to Allah in remembrance and love of Yusuf (A.S). Yaqoob (A.S) cried and not only that he used solemn words to describe Yusuf (A.S). We call this 'noha' in our words. If we perform 'noha' in the remembrance of someone then this is the 'seerat' of the Prophet Yaqoob (A.S). Yaqoob (A.S) states that this is complaining to Allah and he said that he knows that which you don't. He knows that Yusuf (A.S) is on the well and on the throne as he had the knowledge of the unseen. Yaqoob (A.S) states that he knows something about Yusuf (A.S) that you know not. He says that Yusuf (A.S) is a Prophet and masoom and you do not know this. Had you known that he is masoom then you would cry. If the representative of Allah is separated from another representative then they cry. Bibi Fatima (S.A) used to cry on separation from her father. This is because one lover of Allah is separated from another.

Yaqoob (A.S) is saying that he knows that which they did not. He says that he is complaining to Allah about his difficulty. A prophet complains to only Allah. If one man complains to another man then this is not the way of Islam. If you have difficulty complain to Allah and he will help you with your difficulties. The first one to cry in the way of Allah is Adam (A.S) and Eve. He says in the Quran that he has done oppression ('zulm'). He did not say that he did sin but that he did oppression. A prophet can do oppression? If we accept Prophet Adam (A.S) is capable of sin this is not acceptable. Look at the description of 'zulm' in the dictionary this means darkness and not oppression. If one casts darkness on the rights of others then he has oppressed him. What does darkness mean? This means that you cannot see or have decreased visibility. When Moosa (A.S) hit a person hard, he died of this stroke. Moosa (A.S) fell among the Pharaohs forces then he said that he did 'zulm' or fell into darkness. Allah states that you had done 'zulm', He had helped him. That is to say that he took Moosa (A.S) out of the darkness of the Pharaoh's forces. Adam (A.S) has said that he did 'zulm' on his soul. What had happened? He did not follow the order of Allah and he saw other things and fell into 'zulm'. After this Allah asked him to leave

Allah and stated that she is hungry. Allah made a dried date tree green and it bore dates. Then he called to Mariam (A.S), "Oh Mariam (A.S) shake the tree and eat the dates." Why did not Allah give her the dates? This is because Allah does that which we cannot do but lets us do that which we can. Thus once Allah gave the knowledge to Prophet Mohammed (S.A) and then he gave to all others. One noor is split into two, one is Mohammed (S.A) and the other is Ali (A.S) and that which Mohammed (S.A) did Ali (A.S) did.

The biggest favor of Allah is 'Nabuwat' (Prophethood)

What 'nemat' or favors did Allah give Ibraheem (A.S) and Isaac (A.S)? This is Prophethood and Imam. We read in Surah-e-Fateha daily and pray to guide us on the path of those on whom you have given blessings. The Right path is connected to 'Risalat', 'Imamat' and 'Wilayat'. Those given 'Risalat' and 'Imamat' cannot be separated from the path of Allah. One who cannot be moved from the right path cannot be misguided. The only house that has Risalat, Imam and Wilayat is the house of Ahle-Bait. Thus, 'Sirat al Mustaqeem' means Imam Ali (A.S).

4th Lecture:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ
لِّلْعَالَمِينَ ﴿٧﴾ إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ
عُذْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

Continuing the discussion on Sura E Yusuf (A.S), the seventh ayat states that the story of Yusuf (A.S), his brothers has many signs for those who ask questions (wants to seek knowledge). Allah did not have to emphasize this. This 'ayat' and the entire sura were revealed in Mecca. At this time the Prophet was in such a state that he could not trade with any one. In 'Shaeb-e -Abu Talib', his uncle had invited the Prophet to live with him. No food or trade was permitted with those who lived in the 'Shaeb-e -e-Abu Talib'. It is amazing that the selected person of Allah (Prophet) is treated in this manner by the people of his time. When the Prophet started getting frustrated at this time some ayats were revealed. The people boycotted the Prophet in every manner. At this time Allah states, "Oh Prophet you are disheartened in such a small thing that people instead of listening to you reject you and do economic boycott. Reflect what Yusuf (A.S) 's brothers did to him. They threw him in a well and tried to kill him." At least the people around you are not doing this. This sura states that Yusuf (A.S) saw a beautiful dream regarding how the sun moon and the stars do sajda to him. Allah also gave Yusuf (A.S) the power to interpret dreams. Yaqoob (A.S) accepted the wonderful things that are going to happen to his son. This proves that a Prophet has knowledge of the 'ghaib'. This is how Allah chooses you so as to give you knowledge and make you a 'nabi' and complete the blessings bestowed on your ancestors. This was also in this sura. Yusuf (A.S) was thrown in the well by all of his brothers together. When he was thrown in the well one would expect Yusuf (A.S) to get injured, as it must have been a deep well. However Yusuf (A.S) was fine and there was also water in the well. Never is it stated that the water rose and brought Yusuf (A.S) out of the well. When someone put in a bucket into the well, he held onto the bucket and came out of the well but Water did not bring him up. There is a famous incident when a child of the Imam fell into the well. The Imam continued his 'ibadat' and then went to the well and on his command the water rose and child was brought to safety. Throughout this incident one can say Prophets can save themselves but Imams can save others also.

Before Prophet Yusuf (A.S) went into imprisonment Yusuf (A.S) was sold. And what price was he sold for? It was an auction. It is said that he was put in one scale and treasure was put in the other pan and he remained heavier. He was then put in one scale and in the other 'Bismillah' was written and placed and this was the weight of Yusuf (A.S). The weight of a Prophet is not measured in gold but in the words of Allah. A prophet is also a word of Allah and can be weighed using another weight of Allah. When Imam Hussain (A.S) sat on the shoulder of the Prophet and he prolonged the length of his sajda. The rest of the 'sahaba' behind him started asking for forgiveness. Once Imam Hussain (A.S) got off his shoulder the Prophet finished his prayer and asked his companions what they thought. The companions indicated they thought that he was getting a 'wahi' from Allah. Thus it is evident that Imam Hussain is as heavy or heavier than 'wahi'.

forgiveness and use gentle words so that the person to whom you promised things understands your position and forgives you. They stated, "Oh father if you like, you should ask those who live where this incident happened and ask the people of the caravan about the incident and without doubt we are truthful". When the brothers had taken the shirt of Yusuf (A.S), they told him that if you think we are truthful then believe that Yusuf (A.S) is dead. In this instance they are stating that without doubt, we are truthful. Thus the one who speaks truth is more forceful and uses definite words and the one who lies uses weaker words. The brothers had stated to ask the village. How can the village speak? Thus the sentence is actually means to ask the villagers. Thus the Quran is hinting. Allah first created the house (Kaaba) for the guidance of people. How will this guide people? The main topic is not the Kaaba but actually the people of the Kaaba or the 'Ahle Bait', who are the true guide for the people. How can the house guide people actually the people of the house will guide people and Allah is stating that he has created them first.

Yaqoob (A.S) did not reply that they are truthful but stated that this is also your soul misguiding you. If you ponder on this, Yaqoob (A.S) is also not accepting that Bani Ameen as a thief but is stating that the brothers souls are misleading them to believe him as a thief. He also is hinting that the brothers had themselves given the punishment to the king. Yaqoob (A.S) stated, "There is nothing to do but be patient with a good patience". He states that if we are patient then we will have a great reward and perhaps Allah will bring all of your brothers together. If Yaqoob (A.S) did not have the knowledge of 'ghaib' then how could he state that this is an excuse for meeting Yaqoob (A.S) and he states that Allah alone is 'aleem' and 'hakeem'.

Patience has many forms. When a man is helpless he is patient, when he is waiting for something he is patient. Imam Ali (A.S) was patient not because he was helpless but was patient because the sign of Allah would turn into disagreement and infighting among Muslims. If Yaqoob (A.S) was not patient then the desire of Allah to bring all of them together would not happen. Imam Ali (A.S) was patient for 25 years to keep the agreement of Allah. Then Yaqoob (A.S) turned his face from them in anger and sobbed in grief. You threw one son in a well and gave the other as a prisoner. He was a very patient man and kept crying. Thus it is evident that crying is not against patience. If someone states why do you cry and then say because 'you are patient'. We are patient for our Imam to reappear and our Imam will establish justice. It is not our place to take revenge anyone, our Imam will reappear and we are waiting for him patiently.

A person had asked Imam Sajjad (A.S) why do you cry so? He had replied that Yaqoob (A.S), a prophet knew that Yusuf (A.S) was alive but as he was separated from him cried so much that he lost his vision. The 18 Bani Hashim who were the pride of Yusuf (A.S) were taken away in front of us and you ask us why do we cry? Yaqoob (A.S) cried so much that Allah called him 'Kazim'. He was given a title 'Kazim' the person who can bear much difficulty and be patient. Imam Moosa (A.S) E Kazim (A.S) spent 14 years in prison and bore great difficulty. Imam Sajjad (A.S), you kept crying as members of your household were martyred in front of you and you spent one year in prison. On the other hand, Imam Moosa E Kazim (A.S) was in prison, chained for 14 years and when he was given the poisoned grape he fell on the floor. When Imam Moosa E Kazim (A.S) passed away his body would not straighten due to being in chains for so long and his body was left on the bridge in Baghdad.

Imam Ali (A.S). When the chosen people of Allah, make up their minds and state something it becomes reality. Allah states in the Quran that if Allah decides something then it is. How is it that we see this of Imam Ali (A.S)? The Quran states in an ayat, “that these people desire nothing but that which Allah desires”. Thus the desire of Imam Ali (A.S) is the desire of Allah.

Yusuf (A.S) states that they are worse than the brother they malign. He states that Allah is well aware of that which you state. This means that Allah knows that Yusuf (A.S) was not a thief and that his blood brother is not a thief either. Yusuf (A.S) stated to keep the person who has our things and did not state that he will capture and keep the thief. His brothers had stated that if a thief is caught then he should be kept for a year. They became afraid that Yusuf (A.S) would keep him and addressed him, “Oh powerful king”, without realizing that he is their brother. The brothers had just called Yusuf (A.S) a thief and Allah is making them call Yusuf (A.S) “Oh powerful king”. There are many such examples among the lives of the masoom. This is the reason ‘masoomeen’ bore the insults with patience because they knew that their opponents would come back to them. Omar has stated that if Ali (A.S) was not there Omar would not exist. When the sixth Imam came to kufa, the king had rowdies ready to kill the Imam. As soon as the Imam entered the court the murderers dropped their swords and started crying. The king made the Imam sit on the throne with him. When the Imam left then the king asked the rowdies why did they not kill him. They replied that this is the man who came to us in the night to ask about our affairs and to offer help. Thus we should not leave an evil person alone but try to guide him to the right path.

Yusuf (A.S)’s brothers started telling him that this man has a father, would you please keep one of us instead of him because you are ‘Mohsin’? Thus the brothers acknowledged the position of Yusuf (A.S) in many places. Yusuf (A.S) stated, “I seek refuge in Allah and I will not capture none but the person who had my belongings because if I capture someone else then I would become an oppressor.” Yusuf (A.S) did not call his brother a thief in this instance either. This shows that the brother was not a thief. The oppression would be if the man who had Yusuf (A.S)’s things was sent back and another brother kept, moreover the remaining nine would behave unkindly to him. If he kept the other brother then he would think that an injustice has been done to me even though I have not stolen anything. A third injustice would be that a person who is not a thief would be captured.

The brothers then conferenced separately and discussed among each other. The eldest reminded of the promise given to their father in front of Allah and also the event of Yusuf (A.S), so he decided not go back home unless their father called them home or Allah commanded them, as He is the most just. The message for us is that if you try to do something collectively and try to keep a secret then have a separate meeting and discuss things quietly. The older brother was the one who discussed things and stated to should live up to our promise; if you are unable to do so then regret it. Either the man to whom we promised or Allah should forgive us for breaking our promise. Not fulfilling a promise is a sin and Allah will forgive this sin. You should ask forgiveness from the man to whom you have promised because he should not separate from you.

The eldest brother told the rest of the brothers to go home and tell their father that our brother has stolen and we do not have the knowledge of the ‘ghaib’; we did not break our promise but our brother brought the difficulty on him. If you are unable to fulfill a promise then ask for

When the woman desired Yusuf (A.S), he replied that a prison is better than committing sin. Allah threw him in prison. He started asking Allah why he was in prison? Allah replied, “ Oh Yusuf (A.S) this is a result of your prayer had you asked for something else you would have received it.”

Yusuf (A.S)’s brothers tried to harm him but in return he gave them prestigious positions, thus if you ask for sincere forgiveness for your sins then our Imams can guide us to heaven.

There is none who can compete with the Prophet in this universe at any time. The momins who came with the Prophet into the ‘Shaeb-e-Abu Talib’ were also put through a lot of difficulties. The Prophet was disturbed and felt sad due to this. Allah revealed this ayat not for the Prophet but uses it as an example to reassure his companions. Although the ayat addresses the Prophet it is truly for the momineen with him.

When the Prophet went to Medina and there was a battle with the kuffars in which Allah helped him with the angels.

When these people saw the special attributes of Yusuf (A.S), his brothers became envious of him. They plotted to kill him and thereby get all their father’s attention. His brothers felt that Yusuf (A.S) and his brother are loved more than the rest of them. Prophet Yusuf (A.S) had 11 brothers in total, a brother and a sister were from one mother and six children were from another mother, and two each from two other mothers. All the brothers collected together and the Quran uses the word ‘asab’ from ‘usba’, these mean tethers that bind the body of man. The brothers go on to state that our father is openly misguided that he does not love us (the brothers of Yusuf (A.S)).

If a person is partial then this is called ‘tabeez’ and this does not regard the special attributes of a person. However if there is a special person in the gathering and he is given more attention, this is a correct thing. If he is not given special treatment then that person’s right is being taken away from him. Prophet Yaqoob (A.S) was giving special treatment was to Yusuf (A.S) as Yusuf (A.S) is a Prophet. This is not ‘tabeez’ but the right thing to do. Now ponder the statement of his brothers. Had the brothers wanted to be like Yusuf (A.S) they could have loved him and as a result of this love, they (the brothers) would be more loved by their father. However like most people, they did the opposite. In a similar fashion those who hated Imam Ali (A.S) tried to gain importance by denying him his right instead of loving him and trying to emulate him. As a result of this envy, the brothers accused Yaqoob (A.S) of being partial to Yusuf (A.S) and accused him of being misled. ‘Kaffirs’ have this characteristic of accusing the guided person of being ‘kaffir’. This is similar to today wherein people accuse us (Shias) of being ‘kaffirs’.

Allah replies that your Prophet is not misguided. When ‘kaffirs’ accuse a Prophet of being misguided they can accuse anyone. This did not make any difference to Yaqoob (A.S) but harmed his sons who accused him of being misguided.

Then the next ayat states, “let us (the brothers) kill Yusuf (A.S) or make sure that he cannot come back, then our father will love us and we will be called the good children”. Man can be in four states. One is ‘hasad’, ‘ghibta’, ‘bogz’ and ‘issar’. When someone has a blessing and I am

envious and desire the blessing to be not with him as I donot have it, this is called ‘hasad’, if someone has a blessing and I desire to have the same blessing it this is ‘ghibta’, if I a blessing and does not want anyone else to get it then it is ‘bogz’ if one has a blessing and want others to share it then this is ‘issar’.

When ‘hasad’ progresses then it gets to a point wherein murder is contemplated. The brothers think that if we kill the ‘wali’ of Allah we will be victorious. This is the same thought that still remains. People who accuse others of being terrorists are themselves terrorizing. If someone is trying to kill the ‘wali’ of Allah and trying to become just, he is a ‘kafir’.

26th Lecture:

قَالُوا يَتَّيِّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا
كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنْكَ تَرَدُّكَ مِنَ الْمُحْسِنِينَ (٧٨) قَالَ مَعَاذَ
اللَّهِ أَنْ تَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَيْنَا عَلَيْهِوَ إِنَّا إِذَا لَطَلِمُونَ (٧٩)
فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ
قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ
أَنْزِلَ مِنَ الْأَرْضِ حَشَنٌ بِأَذْنِ لِسِ أَبِي أَوْ بِحَكْمِ اللَّهِ لِي وَهُوَ خَيْرُ
الْحَاكِمِينَ (٨٠) أَرْجِعُوا إِلَيْنِ آبِئَكُمْ ففَعَلُوا يَتَّيَّهَا إِنَّ أَبَاكَ سَرِقٌ
وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ (٨١) وَسَعَلَ
الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِيقُونَ (٨٢)
قَالَ بَلْ سَوَّيْتُ لَكُمْ أَنْفُسَكُمْ أَفَرَأَيْتُمْ أَفْصَحَ جَمِيلٌ عَسَى اللَّهُ أَنْ
يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (٨٣) وَتَوَلَّى عَنْهُمْ
وَقَالَ يُتَأَسَّفُ عَلَى يُوسُفَ وَأَبِئَصْبَحْتَ عَيْنَاهُ مِنَ الْحَزَنِ فَهُوَ
كَطِيمٌ (٨٤)

Our discussion had reached the point when the brothers of Yusuf (A.S) started to return after taking the food and the people with Yusuf (A.S) accused them of stealing. They replied that they are not cheaters and oppressors. They searched the belongings of the brothers and in Yusuf (A.S) 's blood brothers bag; they found things belonging to Yusuf (A.S). The other brothers stated that, if this man steals then it is not surprising for his older brother (Yusuf (A.S)) was also a thief. Yusuf (A.S) was quite angry with this but kept his anger in his heart and did not speak to anyone about it. Yusuf (A.S) told himself that his brothers are at a worse position than the brother they accused of stealing. The Quran is giving us a message that man often becomes angry and expresses this easily. Quran is teaching us that one should be patient and not show his anger. Although his brothers were accusing Yusuf (A.S) of stealing he used patience and did not show his anger. This shows that Prophets of Allah sometimes become patient and wait for the right moment.

A man accused Imam Ali (A.S) of being a liar when he was giving khutba. Imam Ali (A.S) replied, “what is a woman doing among men?” as soon as Imam said this the man started showed all outward appearance of being a woman. The man left the place. In another instance it is stated that Imam Ali (A.S) replied, “Oh dog be quiet,” and people saw that there was a dog in front of

If a person is being killed and if you lie the life will be saved then you are allowed to lie. Teach your children not to lie but also teach them when it is appropriate to lie. If a child instead of lying to save a life speaks the truth and the life is lost then this is not correct.

The brothers of Yusuf (A.S) were leaving, the people stated that a measuring cup has disappeared and whoever found the cup would receive a camel load of additional grains. When the brother heard this they stopped and were accused of stealing. If you ask a person to do a certain work for you and instead of paying him \$10 you give him another \$10 out of happiness, this is permitted in 'shariat'. The brothers' swore by Allah that they are not mischievous. Mischief in the Quran is considered to be murder, robbing and cheating. Thus the brothers state that they are not mischief-makers. The brothers are stating that when they came earlier they did not steal (When Yusuf (A.S) A.S. returned their goods). This is the nature of the thief he always presents something to show that he is innocent. Their brother had given them their goods back and they were wondering that the people would think that they stole those goods as well.

The slaves of Yusuf (A.S) stated that the punishment of the person who stole is the same as that of the person who wrongly accuses someone else. Both of these people are accusers.

The slaves started searching the goods of the brothers. They searched the goods of the other brothers first and then searched the goods of the 11th brother of Yusuf (A.S). Allah states that He showed Yusuf (A.S) the path on how to stop his brother. Is he then a liar? Allah cannot lie therefore this action is not a lie. In order to accomplish a greater cause in the way of Allah the statement that is not true, is not a lie. According to the law of Egypt, Yusuf (A.S) would not have been able to stop his 11th brother had his brother not been accused of being a thief. Thus Allah raised the position of Bani Ameen (Yusuf (A.S)'s Brother) in comparison to the position of the other brothers. Thus Allah can raise the position of whom he wishes.

Allah can do good deeds with whom He wishes. Sometime, He makes a person do a good deed by putting the desire in his heart so that the person gets rewarded. Bani Ameen had done a good deed in that he had stopped his other brothers from killing Yusuf (A.S). He had saved Yusuf (A.S)'s, the life of a prophet. As a result of this action Allah gave him the position that Yusuf (A.S) kept him with himself.

Imam Ali (A.S) on the day of hijrat saved the Prophet's life.

5th Lecture

أَفْتَلُوا يُونُسَ أَوْ أُطْرِحُوهُ
أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١١﴾
قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُونُسَ وَالْفُؤُوهُ فِي غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ
بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٢﴾

We have been discussing Prophet Yusuf (A.S) and how his brothers became envious of the love between Prophet Yaqoob (A.S) for Prophet Yusuf (A.S) and how they united and hatched a plan to kill him. An alternative plan was, to locate Prophet Yusuf (A.S) in such a place that he may be separated from their father. Then their father (Prophet Yaqoob (A.S)) would love them. The brothers would then beg for forgiveness on this act from their father. One of the brothers begged others not to kill Yusuf (A.S) but to abandon him in a dry well. Therefore they threw Yusuf (A.S) in a dry well. In olden days some wells were built without a brick wall and had a hidden ridge within it. Anyone thrown in the well would not be seen from outside the well. The brother planned to throw Prophet Yusuf (A.S) in that ridge. They guessed that Prophet Yusuf (A.S) will be rescued by someone and the recuser may put him to work.

The first ayat has some messages for our daily life. How does one make someone else be liked and pay attention to him? The Quran shows that the wrong way to do this is to destroy which others love so that they may love you. This is the method of Shaitan. These traits are in cunning people who long for this world. People should not do this. You should have strong belief and good deeds and therefore make others love you. The Quran states, "Those who do good deeds and bring belief (Iman) then we (Allah) will make others love them." Allah has said that he will create love in the hearts of good people. Another ayat states that common person should love the person who is doing good deeds. If the Prophet is asking us to love someone then he must have reached a great stature due to good deeds. The Ahle Bait are unmatched in doing good deeds and exalted belief (Iman) that Allah has made their love mandatory.

The ayat being discussed talks about envy. The person who is envious has a characteristic of destruction of person he is envious. For example if most people love a person then killing him does not make the assassin to be loved by others. All that the assassin (envious person) has accomplished is committing a sin. Shaitan has also stated, that once Yusuf (A.S) is killed then we will become 'saleh' and pious. This is another sign of shaitan; committing sins today and asking for forgiveness tomorrow. If you ask someone who is grown up to pray and ask for forgiveness he replies that he has a long life ahead of him and will ask for forgiveness when is older.

"Those who create unrest and infighting often claim to be the peacemakers." The Quran states this over and over in many places. The person who has nothing to show talks a lot and tries to create his importance. This is the feature of a 'mufsid' one who creates 'fasad' or unrest and infighting.

The brothers themselves realized that killing a person who is so loved by their father, is a bad deed. This is proof that just knowing the bad deed does not stop you from doing sin. In addition to knowledge one should coach their soul to avoid sin.

One of the brothers stated not to kill Prophet Yusuf (A.S). Quran does not take the name of this brother as the issue is more important and not the name of the person. This person was stopping his brothers from doing a bad deed. This proves that even if the entire society decides to do something bad, as an individual you do not have to agree with it. One out of ten persons stopped a bad deed. Allah puts such power in the word of one man that he stopped the other 9 people from killing Prophet Yusuf (A.S). Thus, if you see something bad you should step forward and stop the bad deed. Allah will help you to stop evil. As a result of not being killed, Prophet Yusuf (A.S) made it to the ruler and he foretold the famine and saved numerous lives. Thus saving one life had such a big impact. In a similar fashion when Phirion saw Prophet Moosa (A.S), he wanted to kill him. Asia stopped him by stating him that Moosa (A.S) may be of use to them in later life. One should remember that Phirion was killing thousands of men and children and enslaving the women. As a result of saving Moosa (A.S), thousands of Israelites were saved. Thus, the Quran states that saving a single soul or life it is as though one has saved thousands. Thus if a person sleeps in the bed of his brother thinking not only he is saving the life of the Prophet but also saving the soul of the universe; he sleeps with complete peace.

Prophet Yusuf (A.S)'s brothers then planned to throw him into the well. If there are two bad things then the lesser evil is chosen. In opposition to killing him they threw him into the well. There is a famous incident of 'Ibn e Seeren'. Who used to work at a shop and a lady came to the shop and liked him. She bought a lot of things from the storekeeper. She told the storekeeper that she does not have enough money and asked to send Ibn E Seeren with me with the goods and he will return with the money. Upon reaching home she closed the door behind them and told him why she brought him home. Ibe E Seeren then asked to go to the toilet and she gave him permission. He went into the bathroom and put the dirt and waste on himself and came out. Upon seeing him this way, she threw him out of the house. Allah liked this so much that he did not commit sin the he was given the power to interpret dreams. Thus sometimes you have to do the lesser of the two bad things.

Yusuf (A.S)'s brothers wanted to throw him into a well so that it may be possible that someone may come and rescue him. This ayat teaches us many things

* Do the lesser of the two evils

* Stop people from doing bad things

* A single person can stop many others from doing bad things.

Yusuf (A.S)'s brothers approached their father and told him why do you not trust us with Yusuf (A.S)? We love him and want to protect him. This is evidence that Prophet Yaqoob (A.S) did not trust all his sons. It is a lesson that you should not trust someone easily. Prophet Yaqoob (A.S) knew that Yusuf (A.S) is to be a Prophet and wanted to protect him thus he did not trust even his sons.. This ayat shows us that if a Prophet is sure that a person can be trusted then it shows that this person can be trusted. Abdul Muttalib had 11 sons and he trusted Abu Talib (A.S) alone and gave the hand of our Prophet in the hand of Abu Talib (A.S) to protect him. This is similar to the action of Yaqoob (A.S). When someone does cunning acts and tries to cheat others then he

children did not obey their father earlier, but now they were greedy and thought that they would get more grain on entering separately and therefore obeyed their father.

Allah gives the knowledge to Prophets. Allah states that He has taught Yaqoob (A.S). Similarly Allah and none other than Him taught our Prophet Mohammed (S.A), who is the last Prophet. The knowledge given to the Prophets is limited to only a few people. This is the foundation of right and wrong. Not all people can recognize right from wrong. They usually have 'follow a crowd' mentality. You should not follow the majority or accept a majority opinion but follow the right one and use your intellect and follow the 'masoom' leader.

People accepted the first caliph based on majority but you should recognize right and follow it. This implies that your following Ali Ibn Abu Talib (A.S).

The sons of Yaqoob (A.S) entered the court from separate doors. Yusuf (A.S) stood up and called his brother to the throne and asked him to sit down next to him. He acted as their host. In the Arabs culture two people eat out of one plate. Thus five plates were brought in five separate rooms and in the sixth room a plate was brought for Yusuf (A.S) and his 11th brother. When they sat to eat, the 11th brother recognized Yusuf (A.S) and then Yusuf (A.S) described his experiences since the separation. The 11th brother became sad on hearing these events. Yusuf (A.S) said that he is Yusuf (A.S)'s brother and we are each other's brothers and asked to forget these things done by others. Yusuf (A.S) then asked his brother not to be sad. Imam Ali (A.S) has said that if there is oppression going on you should be patient and forgive the oppressor.

I had stated yesterday that one is allowed to lie sometimes. For example it is permitted for a person lies to his wife or child to give him encouragement. The Quran states that when the brothers tied their goods to take back with them, then the 11th brother, on the command of Yusuf (A.S), included a bowl belonging to Yusuf (A.S) along with the rest of luggage. Then as they were leaving, the caravan was stopped and asked about the belongings (including the bowl). The brothers did not steal the bowl. First, Yusuf (A.S) commanded that a bowl be added to their belongings and then Yusuf (A.S) is commanding them to stop so that their belongings be searched.

Accusing an innocent person is wrong. Why did Yusuf (A.S) lie and accuse the innocent brothers? Sometimes for the wisdom of Allah it is permitted to do these things. For example if a lie will save a life, it is permitted. Similarly to maintain a marriage in between a man and a woman it is allowed to lie. Such a person is not counted as a liar. Imam Ali (A.S) was asked of such an incident at one time and he recited this ayat.

The bowl placed in their belongings was a measuring cup. If a person is given goods in exchange for something then you cannot question after the trade has been completed. Yusuf (A.S) wanted to stop his brother. By putting the cup in their belongings he was able to make them stop and then this would cause his father to come there and the family will be united.

When they were accused of stealing then the people asked that the law of the land be carried out wherein the person would be kept slave for one year. In this manner the brother of Yusuf (A.S) would have to stop with him for another year.

25th Lecture:

قَالُوا وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْعِدُونَ ﴿٧٦﴾ قَالُوا تَفْعِدُ صَوَاعِ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٧﴾ قَالُوا نَأْتِيهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٨﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٩﴾ قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٨٠﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كَدْنَا لْيُؤَسِّفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَنْشَأَ اللَّهُ تَرْفُعَ دَرَجَتٍ مِنْ نَشَأٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٨١﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ وَلَمْ يُبَيِّدْهَا لَهُمْ قَالِ أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٨٢﴾

The discussion was ongoing about Yusuf (A.S) was managing the grain storage at the time of drought when his brothers arrived. They brought things as payment for the grain. Yaqoob (A.S) commanded them to enter the court from many doors. The wisdom of this was that if they entered from one door and people would recognized they are together then this could be harmful to them. There are some people who have a 'bad' sight. They would start thinking whose sons are these – Yaqoob (A.S)'s – "Oh! He has ten sons!" Thus if they enter the court from separate doors they would be saved from envy. The other reason was that if they enter from separate doors, Yusuf (A.S) would protect his brother whom he would recognize.

When the brothers entered the court from separate doors, as per the command of their father, they would not become wealthy in comparison of entering from single door. They did not get more goods on entering from separate doors but got saved from the possible envy of the courtiers. The command and wish of Yaqoob (A.S) was fulfilled but they did not get more goods. Perhaps Yaqoob (A.S) wanted them to save and protect their lives by the action of entering the court from separate doors.

Allah indicates that desires of Prophets of Allah are fulfilled. We read 'ziyarat' and 'salaam' in doing this we attach our desires to the desires of the Prophets and use them as a means to fulfill our legitimate desires. Through the intercession of Imam our desires are fulfilled. If you attach your legitimate desires to that of the masoomeen then they will pray for you and Allah fulfills their prayers.

Through the knowledge of the unseen, Prophet Yaqoob (A.S) knew that some evil could befall his children if they entered through one door and therefore he asked them not to do so. The

usually uses logical arguments. The brothers used similar logic to convince their father. If someone is trying to cheat another person first the lulls you then uses greed and good words to win you over until you are trapped. Before you believe someone then you should investigate him thoroughly and after that you should trust him. Mauwiya (L.A) placed bricks on spear stating that the Quran is between him. Imam Ali (A.S) stated that Mauwiya (L.A) is cheating and not to believe in Mauwiya (L.A). At such time Imam Ali (A.S) stood up and stated that the statement is right but meaning is false (there were only bricks and not the Quran). Therefore one should not pay attention to the words but investigate the motive first before accepting anything.

6th Lecture:

قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمُرُنَا عَلَيْنِ
يُوسُفَ وَإِنَّا لَهُ لَنَنْصِخُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا
لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ
عُصْبَةٌ إِنَّا إِذَا لَنُخْسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ
فِي غِيَبَتِ الْكُفِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا
يَشْعُرُونَ ﴿١٥﴾ وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَتَّابَانَا إِنَّا
ذَهَبْنَا نُسْتَبِثِي وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْنَعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

In the ayats just mentioned, Prophet Yusuf (A.S.)'s brothers presented a reason why Yaqoob (A.S.) should send him (Prophet Yusuf (A.S.)) with them. Yesterday we had discussed how cheaters use words that are likely to mislead people. They use words of religion and words of good deeds to misguide people. In fact such people are hypocrites at heart. If these two things were not true they would not succeed. As we discussed yesterday, Prophet Yusuf (A.S.)'s brothers repeated that they are his well-wishers. The Quran is showing us that if someone is repeating the good part too many times we should be careful as they may be trying to mislead you. They stated that, "Oh baaba (father) send him to play with us in the morning so that he may help us herd the cattle and that he may play." Playing is good for the health of children, so Prophet Yaqoob (A.S.) was unable to refuse. 'Lah o Lahab' are haraam. Yusuf (A.S.)'s brothers use the word 'lahab' i.e. send Prophet Yaqoob (A.S.) to play with us. Thus every 'lahab' or play is not haraam. Any game such as cards or games that waste time and make one forget Allah are called 'lah o lahabet'. They do not help your character.. The brothers further stated that they would be Yusuf (A.S.)'s protectors. They are trying to put Prophet Yaqoob (A.S.)'s heart at ease. This repetition shows that they are plotting against Prophet Yaqoob (A.S.) and Prophet Yusuf (A.S.). They have thus planned to harm Yusuf (A.S.). A strange question arises and none but the 'masoom' can reply. The question is that if Yaqoob (A.S.) knows that they are trying to cheat him and are taking Yusuf (A.S.) to harm him and Allah had informed him about this then why did he allow it? The correct reply is that this was in order to be in line with Allah's wish. Had he not permitted this then the example (for us to learn and follow) and story of Yusuf (A.S.) would not exist for us. In later ayats Prophet Yaqoob (A.S.) asks them how do you know that Yusuf (A.S.) will not be harmed (by wild animals)? This is a hint that he was aware of the danger ahead. It is evident that despite knowing Prophets allow things like this to happen so as to allow Allah's will and in this manner an important event desired by Allah comes to pass. This is a big sacrifice on their part. Why did Imam Hussain (A.S.) take his entire family to Karbala after knowing what is to happen there? Why did Prophet Yaqoob (A.S.) also agree to this plan and allow it to pass? For important events that present an example

protect him. They should make such a promise that they will be able to fulfill. When the brothers made the promise then Yaqoob (A.S.) states that only Allah we trust and nobody else. If an oppressor is taking something from you ensure that you take a promise from them. Once you take the promise do not believe in anyone but Allah as they are likely to go back on their promise. Quran is thus teaching us keep our promises and preferably have them written. Believe in Allah alone, do not trust the promise you have made with the person.

When they started to leave for Egypt, Yaqoob (A.S.) told them not to enter the court all at once from one door but to enter separately. This is because if you are seeking help and go as one then others may notice and take advantage of this. If you enter from separate doors nothing will make you rich or deprive you from anything. Man must not be greedy for anything. If you start chasing wealth there will be no end to the amount you earn. If you spend carefully then you will not be poor. You should not be a slave of your desires. All the commands are for Allah. Nothing in the universe can make you wealthy. You should be with the thought that this is Allah's kingdom and be happy with that you have earned. If you have difficulty then you should be patient and when this time passes Allah will give you the reward. Yaqoob (A.S.) then states that this is our belief. Do not think that the employer is the person who is giving you the wealth. Allah is the only who gives you earning and wealth. You should not make your business or your work but everything but pleases Allah as the focal point. This will lead you to success. You should speak that which is in your heart. You should think that your business belongs to Allah and if He wishes He will make us wealthy and if He does not desire then He will not give you wealth. This is why Yaqoob (A.S.) states that all those who believe; believe in none but Allah and Yaqoob (A.S.) is one of the believers.

When the Prophet went to live with Abu Talib (A.S.) there was nothing in the 'Shaheb e Abu Talib'. He was very patient and did not care about the scarcity of food. Had Abu Talib (A.S.) been a 'kafir' as many have claimed then he should have sent the Prophet away. Instead they ate grass, leaves and berries. They tied a stone on their belly and kept going. Thus Abu Talib (A.S.) showed that he left everything to Allah. It is stated that Abu Talib (A.S.) often told his companions that trust Allah He will feed us. This shows that he is not only a 'momin' but also a 'wali'. When Abraha confiscated the camels, Abu Talib (A.S.) went to claim his them. Abraha inquired why Abu Talib (A.S.) did not worry about protecting the Kaaba (since Abraha came with the evil intention of destroying the Kaaba). Abu Talib (A.S.) replied that he will save his camels and Allah will save His own house. Allah saved the Kaaba using small birds and destroying the army of Abraha. Abu Talib (A.S.) has shown us how to believe in Allah and follow him.

When Yusuf (A.S) told them to bring their brother and father; the message stuck with his stepbrothers. They therefore came and begged their brother be sent with them. They asked he be sent, out of greed for more food and not out of love. They addressed their father with loving words. The Quran is teaching us, when you need help from a person then you should deal with him with love, softness and with good manners. For example, if you ask someone for water you should not demand it and instead request water with a soft voice. Love, kindness and gentleness wins the heart of people and hypnotizes their hearts. ‘Shariat’ teaches us if a woman is asking for some precious thing even if you are unable to but the thing for her you are allowed to lie in this manner: “Anything for you my dear”. This is because Allah wants us to maintain our relationships by dealing with each other with kindness. Even though Yusuf (A.S)’s brothers were selfish and vain they approached their father with kindness and love. In this manner they succeeded in winning him over and were able to take their brother with them.

Why did Yaqoob (A.S) agree to send his second son after experiencing how the brothers they had dealt with Yusuf (A.S)? There are many answers to this question. One excellent answer has to do with the drought; If Yaqoob (A.S) had not sent him then food would not be available. With no one left behind, Yaqoob (A.S) will have an opportunity to accompany his sons and be able to meet Yusuf (A.S) and his eyesight would be cured. Yaqoob (A.S) stated that Allah alone would protect him; in this manner he is showing that we should not trust anything from this world and rely on Allah alone for help and protection. Allah will protect you if you have ‘Rehmat’ in your heart. ‘Rehmat’ is kindness and forgiveness. Allah is the biggest ‘Rahim’ and ‘Rehman’. He alone can guide his slaves. If you have power then you can save something. If you do not care for something then you will not protect it. Allah is the most powerful and protects us and even those who go against His commands. This is a manifestation of his ‘Rehmat’.

Moosa (A.S) asked Allah why He has not destroyed Phiraon? Allah replies that He is my creation how can I make him go hungry and destroy him. Allah loves us all and unlike us He does not get mad easily. Allah will judge us on the day of judgment alone. In the ‘Dua e Kumail’ we pray and state that how can Allah the most kind and compassionate, punish one who loves Him by sending him to hell?

Upon reaching home, the brothers of Yusuf (A.S) opened their belongings and found those things they had bartered for food in Egypt. They then stated, “Oh father we had not desired to get our wealth back and this was returned to us.” This allows trading the wealth again to get more food for us. They were very happy that they are getting twice for the trade. This is a sign of their greed and Allah has shown this to us in the Quran. This is a feature of the Bani-Israel. They are jealous, cunning and are greedy. They will not give a single penny; they know how to take things and not to give things. If there is something good in front of them they will not ponder on what is right or wrong but take it for their own benefit rather than trying to find the owner. This is a bad example and we should not follow. Among the Christians there is a lot of spending of both halaal and haraam things. This is not a good thing either. Allah tells us to use things in the world but not be spendthrifts.

The brothers were sure that if they went back to Egypt with their belongings they would be able to bring another camel load of goods back with them. Yaqoob (A.S) then sent his son with them on the condition that they should bring some proof that they will protect him and promise to

for humanity Prophets and Imams put their lives at risk. Mullah Omar said that Imam Ali (A.S) slept in the bed of the Prophet because it would not make any difference whether Imam Ali (A.S) lived or died and Abu Bakr was important the Prophet took him with him in the hijrat. However the fact is that for important events these people put their life at risk so that most of the universe can use their example to be guided. This is why Imam Ali (A.S) slept in the bed of the Prophet. With a single sentence Mullah Omar tried to make Imam Ali (A.S) unimportant. There are many more important instances for example, in Ohad, Khandaq and all the battles of Islam. Why did these ‘important people’ stay back with the Prophet in Ohad? It is now evident that at time of risk to life these ‘important people’ ran away. The Prophet did not take Abu Bakr with him but he ran away!

Yaqoob (A.S) said that you (the brothers) can take him (Yusuf (A.S) A.S) but “I am afraid that this may make me weak and sad”. This tells us that if the Prophet is separated from anyone sadness fills the heart of the person separated from him. Yaqoob (A.S) states, “I am afraid that a wolf may eat Yusuf (A.S) and you may not know”. As they (the brothers) had presented an argument to take Yusuf (A.S), Yaqoob (A.S) presented one to keep him home. The brothers said that they would be the guardians of Yusuf (A.S); Yaqoob (A.S) replies, “ You will forget him.” Thus it is evident that Yaqoob (A.S) knows the future. Is the Quran misleading us in making us think that a wolf will eat Yusuf (A.S)? No it is actually showing us that Yusuf (A.S)’s brothers are ignorant of him and therefore harm him. This is the true meaning of ‘ghafil’ in this ayat. The brothers reply that if a wolf eats Yusuf (A.S), we will be at great loss. United, we have a lot of strength and we will not allow this great loss to happen. It is evident that a cheater uses words that make you emotional and fall victim to his devious plans. In their hearts the cheater knows what they plan to do however they put on a different face. If the brothers want to oppose Prophet Yusuf (A.S) then they should come out openly against him. Why then are they saying that they will lose? This is because the brothers see a greater benefit in the future thus they are willing to say things that will make them lose face to achieve it. A ‘munafiq’ will put his honor at stake in order to achieve his goal. In a similar fashion people congratulated Imam Ali (A.S) by saying that he became their ‘moula’ also. By doing this they make sure that their names are not included in the list of hypocrites. Such people have eyes on future gains and they know that they can say these things and then change their behavior later to oppose Imam Ali (A.S). When the 12th Imam will reappear many shia will oppose him and fight against him. They do great duas for his reappearance and when he reappears then they oppose him. ‘Ibadat’ without belief is useless. You should always do duas and prayers with true intent in your heart.

And when the brothers took Yusuf (A.S) with them they planned to throw him into the well Allah gave a sign to him so that he knew what was to happen. When the brothers threw him in the well there was only Allah to help him. Prophet Yusuf (A.S) was told to be patient and Allah will help him. When the Prophet lived in the ‘Shaeb E Abu Talib’ and was being put through great trouble these ayats were revealed. Implying that, “Oh Prophet as I helped Yusuf (A.S) I will help you.” Yusuf (A.S)’s brothers did not know that Yusuf (A.S) had a ‘wahi’ (revelation) from Allah about what was to happen. The brothers threw Prophet Yusuf (A.S) in the well and put blood on the clothes and went wailing to their father.

Quran describes five types of crying.

Firstly, When man recognizes the truth and on reaching this truth he cries. An ayat of the Quran states that the 'nasara' started crying when they recognized the Prophet. This is crying in joy. Secondly, when man cannot get desires something and does not achieve it, he cries. The Quran states, "When the Prophet saw that none will spend money for the needy he cried." Thirdly, when man is scared he cries. An ayat in Quran states, "When ayats are recited in front of these people they fall down prostrate and cry." The fourth type is when one cries from grief. The fifth place is when one fakes crying and pretends to cry. The first four types are how Prophets lamented as stated in the Quran, and the last type is the way in which cunning people cry. Just crying does not signify anything until someone gives a reason for crying.

The shia cry on Imam Hussain (A.S) and so did Yazid (L.A). The shia cry in grief and Yazid (L.A) cried in hypocrisy. Omar e Saad (L.A) was also crying before he cut Imam Hussain (A.S)'s (A.S) head off as he heard Bibi Zainab (S.A) crying. Look people, there are few places where Bibi Zainab (S.A) cried. History has recorded that Bibi Zainab (S.A) cried in the prison when Bibi Sakina (S.A) died in her hands. She cried when she arrived at the grave of her brother on being released from the prison stating that Sakina (S.A) died in prison. Bibi Zainab (S.A) also cried upon returning to Medina. She also cried after Imam Hussain (A.S) was killed and the 'khafila' was leaving Karbala. She cried, as she was not able to provide burial. Bibi Zainab (S.A) also cried when she saw her brother being attacked and people were trying to kill him. She cried, "Is there nobody who will save my brother." When Shimr (L.A) came forward and put his foot on Imam Hussain (A.S)'s chest to cut off his head. She cried, "Oh Omr E Saad (L.A) you are seeing while Imam Hussain (A.S) is being killed."

24th. Lecture:

فَلَمَّا رَجَعُوا إِلَىٰ أٰبِيَهِمْ

قَالُوا يٰٓاٰبَانَا مَنِّعَ مِنَّا الْكَفْلُ فَاَرْسِلْ مَعَنَا اَخَانًا نَّكَتِلُ وَإِنَّا لَهُ لَخٰفِضُونَ ﴿٦٦﴾ قَالَ هَلْ اٰمَنَكُم عَلَيَّهٖ اِلَّا كَمَا اٰمَنَكُم عَلٰى اٰخِيهِ مِنْ قَبْلُ قَالَتْهُ خَيْرٌ حَفِظْنَا وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ ﴿٦٧﴾ وَلَمَّا فَتَحُوا مَتْنَعَهُمْ وَجَدُوا بِضَئِئَتِهِمْ رُدَّتْ اِلَيْهِمْ قَالُوا يٰٓاٰبَانَا مَا تَبِعَ هٰذِهِ بِضَئِئِنَا رُدَّتْ اِلَيْنَا وَنَمِيزُ اَهْلَنَا وَنَحْفَظُ اَخَانًا وَنَزِدَادُ كَيْلَ بَعِيْرٍ ذٰلِكَ كَيْلُ يَسِيْرٍ ﴿٦٨﴾ قَالَ لَنْ اَرْسِلَهُ مَعَكُمْ خَشِيَ نُوْثُوْنَ مَوْثِقًا مِّنَ اللّٰهِ لَتَأْتِيَنَّ بِهِٗ اِلَّا اَنْ يَّحَاطَ بِكُمْ فَلَمَّا اٰتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰى مَا نَقُولُ وَكِيلٌ ﴿٦٩﴾ وَقَالَ يَتَرَبَّصُ لَا تَدْخُلُوْا مِنْ بَابٍ وَّاحِدٍ وَاَدْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا اَغْنٰى عَنْكُمْ مِنَ اللّٰهِ مِنْ شَيْءٍ اِنَّ اَلْحٰكِمَ اِلَّا لِلّٰهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿٧٠﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ اَمَرَهُمْ اٰبُوهُمْ مَا كَانَ يَغْنٰى عَنْهُمْ مِنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِى نَفْسٍ يَّعْقُوْبُ قَضٰهَا وَاِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهٗ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٧١﴾ وَلَمَّا دَخَلُوا عَلٰى يُوْسُفَ ؕ اٰوٰى اِلَيْهِ اَخَاهُ قَالَ اِنَّ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿٧٢﴾ فَلَمَّا جَهَّزَهُمْ بِجَهّٰزِهِمْ جَعَلَ السَّقَايَةَ فِى رَاحِلِ اٰخِيهِ ثُمَّ اَذَّنْ مُؤَذِّنٌ اٰتٰنَهَا الْعِيْرُ اِنَّكُمْ لَسَرِفُوْنَ ﴿٧٣﴾

The initial ayats of this sura have other important messages for us and the middle ayats are basically a recitation of the story of Yusuf (A.S). The brothers of Yusuf (A.S) went back home and narrated the entire event to their father and told him that if they did not bring their brother (who was left behind) back with them he will not get his share. The Quran states that the 'measure' for him will not be given. They told their father that we would guard the brother and send him with us so that we can get his share of food. This is similar story they told before when they took and threw him in the well. Yaqoob (A.S) remembered this and did not agree to send him. Yaqoob (A.S) asked them for proof as to how they plan to protect his son. Yaqoob (A.S) then states that the true protector is Allah and he will protect him, as he is the most merciful.

they would have more things to trade. This ayat tells us in so many words that if you trade you should not cheat anyone and measure carefully with justice. If you cheat, you are usurping things from others and this is haraam. Yusuf (A.S) did not want any haraam to come into the treasury and did not want any halaal thing to leave the treasury with haraam. When Imam Ali (A.S) became caliph and got the treasury, extreme injustice was prevalent. He announced that not a single grain could come into the treasury without 'haqq' and none could leave it without 'haqq'. All people got 3 Deenar, Zubair (L.A), Talha (L.A) and Walid (L.A) all got 3 deenar. In the past they would get plenty of money. The powerful people used this excuse to plan a rebellion.

There was a poor farmer who was fearful of Allah whom Imam Ali (A.S) made him the governor of Kufa. Zubair and Talha left and plotted the battle of Jamal. Had Imam Ali (A.S) given them favors then there would be not battle however 'haqq' would be lost in the process.

Yusuf (A.S) stated that without bringing brother and father along they would not get food for them. At this time we have given you food for them based on the details told to us about your blind father but from now on you should bring them for food. When he gave food for the persons who were not in front of him he followed the principle of Allah and; when he insisted that they be brought in front of him this was also out of love for them but also in line with Allah's laws.

Yusuf (A.S)'s brothers replied that next time they would bring their father and brother. Yusuf (A.S) then returned their belongings without their knowledge. Yusuf (A.S)'s brothers stated that they would plead with their father to come along. The brothers did not call him (Yaqoob (A.S) A.S) their own father even though he was. This shows the brothers were still envious. Whenever it was beneficial they called him their father. This is a sign of a mischievous person who uses words to benefit himself. The Quran states that you should remember that your father is always your father even if he is 'kaffir' or 'mushrik'. People have asked me is it possible to pray for such parents. You can do so, but the benefit of the good deed will not go to the 'kaffir' parents but go to the person who is doing the good deed. Allah has stated reward in the hereafter is for people who are 'momins' and 'kafir'. The Quran states that a person, either a man or a woman, is a momin then Allah will give him a pure life. This means that if a 'kafir' does a good deed there will be no reward in the hereafter. 'Kafir' will be rewarded to a limited extent in this world alone. He will not become an ideal as a result of this in this world. There is only a single family, the Ahle Bait of Prophet (S.A), whom Allah has given a pure life in this world and in the hereafter.

7th Lecture:

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ
قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ
عَلَيْ مَا تَصِفُونَ ﴿١٨﴾ وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ
قَالَ يَبَشِّرْهُنَّ هَذَا عَلَيْنَّ وَاُسْرُوهُ بِضْعَةَ وَاَللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

In Sura Yusuf (A.S) Allah states, that the brothers of Yusuf (A.S) took him with them and threw him in the well. They came back to their father crying and complained that all of them had gone to play a game. In this game there is a competition to see who comes first. They said, "Yusuf (A.S) was left behind (when they played the game) with the food and things they had taken with them. A wolf came and ate Yusuf (A.S). Oh Baba, you will not believe us no matter how truthful we are." As they were saying this they brought Yusuf (A.S)'s clothes with blood on them. This was given to Yaqoob (A.S) and on seeing this he replied that your soul has taught you this and you have brought this to me. All that you are stating about Yusuf (A.S), better be patient and ask Allah for help. Later some Nomads arrived to the well (in which Yusuf (A.S) was thrown) and when they tried to draw water from the well, Yusuf (A.S) held on to the rope and he was pulled up. As they saw the face of Yusuf (A.S) they stated that they found a 'ghulam', which means that Yusuf (A.S) had not reached maturity yet. The Nomads hid Yusuf (A.S) from the rest of the people so they can profit by selling Yusuf (A.S).

In the first ayat it is clear that the person who lies has to keep on lying to cover up. The first lie is that Yusuf (A.S) is dead and the wolf ate him. They had to lie again that they were competing (in a game), the lie that they left Yusuf (A.S) behind and finally that the wolf ate Yusuf (A.S). This is a message from the Quran to abstain from lying. The Prophet states, "Lying is the key to all the faults of ones soul". Once you start lying you keep lying one after another. Liar gets forgetful, as the lying progresses, he forgets what was stated earlier. In the beginning (before they took Yusuf (A.S)) they stated that they took Yusuf (A.S) with them to play with him. Upon returning they lied that they left Yusuf (A.S) behind when they went to play. The message indicates that the liar does not live up to his statements. The ayat states that you (Yaqoob (A.S)) will not believe us although we (brothers) are truthful. All liars try to present themselves as truthful and good people. When they gave the clothes of Yusuf (A.S) to Yaqoob (A.S) he immediately replied "your soul has made you do this". The oppressor always portrays himself as the oppressed.

Yaqoob (A.S) realizes that the brothers are not telling the truth but he chooses to be patient. If Yaqoob (A.S) would have stated that they (the brothers) are lying then the brothers may go back and kill Yusuf (A.S). Thus, he became patient. This is what we should do and make sure that the main goal is not sacrificed. Yaqoob (A.S) kept his heart steady for 25 years to protect his son. In a similar fashion, Imam Ali (A.S) kept his sword in its scabbard while general oppression was ongoing.

The nomads tried to draw water from the well. Yusuf (A.S) came up with the assistance of the rope. Yaqoob (A.S) was at home and Yusuf (A.S) was alone. Allah is stating that remember, only He can help us. Allah helped Yusuf (A.S) in his loneliness and gave him reassurance. He reassured Prophet Noah (A.S), Yunus (A.S), Ibraheem (A.S), Moosa (A.S). When He helped all these Prophets how could He not help Prophet Mohammed (S.A). The Prophet stated “Do not fear, Allah is with us and as he protected Noah (A.S) in his ship, Yunus (A.S) in the water, Moosa (A.S) in the water casket and Ibraheem (A.S) in the fire”. Do not state that someone who was with the Prophet was not saving the religion. He is with the Prophet as savior and protector. The Prophets ask help from none but Allah. When Yusuf (A.S) fell in the well he did not ask help from his father, but from Allah. Yunus (A.S) in the whale did not ask for help from his family, but from Allah. Moosa (A.S) asked for help from Allah. When Allah takes a valuable from a person, He returns it to him safely.

“Oh Laila go and pray that as Allah protected Yusuf (A.S), to protect my Yusuf (A.S)”, this is Imam Hussain (A.S)’s statement in Karbala.

Allah helped all the Prophets. When Yusuf (A.S) was helped, he did not state anything; similarly in all the other Prophets when Allah helped him he did not make any statement. Even when our Prophet was helped Allah did not state that He helped him. There is only one instance, where when a person slept in the shadow of the swords Allah stated that in return for your soul I give you My ‘riza’. This is in connection with the action of Imam Ali (A.S) at the time of hijrat when he slept in the Prophets bed.

When Prophet Yusuf (A.S) was rescued, the rope was the means of rescue. How then can us common people be rescued without a means? When Yusuf (A.S) was rescued he became the ruler. The rope of a nomad rescued Yusuf (A.S) and took him to the throne. What then of the rope of Allah; will it not rescue you to heaven? It is stated to hold on to the rope of Allah firmly. A rope has two strands maybe this is why the Prophet states, I am leaving behind me two things, the Quran and the Ahle Bait.

A man can develop his soul in such a manner that he has something in his heart and shows something else. Allah knows what is in his heart. You can hide that which is in your heart from people. If you are a true ‘momin’ Allah knows it. If you are a ‘momin’ for appearances sake, Allah knows this even if those around you may not.

The Arabs stated that they have brought ‘imaan’. Allah replied, you are not ‘momin’ state that you have accepted islam (‘aslamna’). If ‘imaan’ is stamped on your heart and is established there then you are a momin. If you do the ‘kalama’ (‘ashadoanna’) and perform ‘namaaz’ and ‘roza’ then are you a ‘momin’? The reply is, not so. ‘Imaan’ has to do with the heart and whether Imaan is stamped in his heart or not. Until this time he is a muslim and not a momin. Imaan lives in the heart. Maybe this is why the Prophet states “Ya Ali (A.S), your love is imaan”. Perhaps the Arabs who came in front of him they did not love Ali (A.S) therefore they are called muslims and not momins. There is a well-known hadees from the Prophet regarding imaan

“State with your tongue.
Action with your body
Accept it with your heart.”

(A.S) in the well. Yusuf (A.S) was a minor when he was thrown in the well and now he was a grown man. The other reason is that if one hates a Prophet then you will not recognize him even when you see him. The brothers hated Yusuf (A.S) who was a son of a Prophet and was a Prophet himself. People hated the Prophet Mohammed (S.A) so much that Umm E Jameel took the intestines of a camel to throw on the Prophet (S.A); she could hear the Prophet but could not see him. She asked Abu Bakr where the Prophet was and he became ‘dumb found’ and could not reply. Once she left the place the Prophet Mohammed (S.A) appeared before Abu Bakr and he asked him, “Oh Prophet where did you go?” Thus if you hate the Prophet enough you will not be able to see him and will not be able to speak. He was unable to speak as Allah robs the power of speech when this would make it unsafe for the Prophet. In the cave, the manner was similar and he was unable to speak and he started crying. The Prophet asked him why did the snake bite you and he replied that he had put his thumb in a hole and the snake bit him. The Prophet spat and the snakebite healed. In the battle of Khyber, Imam Ali (A.S) was unable to open his eyes and the Prophet put his saliva over Imam’s eyes and he was healed thus in one place he spat and in the other he applied his saliva to heal.

In summary, if one hates the Prophet then he will not be unable to recognize him. The Quran gives us lessons on manners and how to behave in society. We should think before committing oppression, as there may be a time when we have to bow to the oppressed. The oppressors (Yusuf (A.S)’s brothers) came in front of him and bowed to him for food. Had they recognized Yusuf (A.S) they might not have come back. Yusuf (A.S) returned their money and gave them food. On the table Yusuf (A.S) made himself recognized and they felt shy and wanted to run away. Yusuf (A.S) stopped them and stated that he was proud to see them as it became apparent to all that Yusuf (A.S) is the descendant of Ibraheem (A.S). The Quran is teaching us that we should forgive the oppressor if there is any small benefit from him and therefore we should forgive him. When the brothers asked for forgiveness Yusuf (A.S) forgave them. Yaqoob (A.S) on the other hand refused to forgive them. The oppressed should have heart to forgive the oppressor. Yaqoob (A.S) is teaching us that we should not forgive a cheat. A ‘mazloom’ is a representative of Allah. I would like to say that there is none in the world as ‘mazloom’ as Allah. More than 1/3rd of the world is enemy to him. Allah is feeding all and a large number of them hate him all the time those who claim to love him hate him at some times. Thus we are ‘oppressors’ of Allah. No matter how much we are oppressed we should remember Allah and see how ‘Rehman’ or forgiving He is and forgive our oppressors. Imam Hussain (A.S) demonstrated this in Karbala and prayed to Allah to forgive his Ummat.

When Yusuf (A.S) gave food to his brothers, he told them that the next time when you come you should bring your brother who was left behind. This ayat is not proof that Yusuf (A.S) knew from the knowledge of the ‘ghaib’ but his brothers had explained the entire circumstances before asking for food from him. They told him that there was a brother left behind with their father and were asking for food for them. Yusuf (A.S) gave them food and told them that he had given them food for the persons whom they did not bring along; and told them that next time he would not give food unless the other peoples were brought along. Yusuf (A.S) would give food only for those people who were in front of him. Yusuf (A.S) in addition stated that he did I not do just measure in the food he gave them. This is because as he is a representative of Allah. He told his servants to return the belongings they traded for food. Yusuf (A.S) knew that when the brothers found the belongings it would give them a reason to come back with his brother and father, as

23rd Lecture:

وَجَاءَ إِخْوَةُ

يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُسْكِرُونَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالُوا آتُونِي بَأَخٍ لَكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِي ﴿٦٠﴾ قَالُوا سَتَرْنَا عَنْهُ آيَاتَهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾ وَقَالَ لِيُفَتِّتِيهِ أَجْعَلُوا بَصَنَّتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

After Allah gave power to Yusuf (A.S), 7 years of abundance passed and then the next 7 years were very tough with the drought. In Egypt and in the surrounding areas people started starving to death. Yusuf (A.S) was the treasurer and people from afar started to come to ask and to purchase food. People bartered to get food in return. Yusuf (A.S) would give food in return for these goods. People from Palestine, Damascus and Cannan (current day Israel) also came. The brothers of Yusuf (A.S) lived in Cannan and they heard about the food in Egypt therefore they started journey to Egypt. They asked Yusuf (A.S)'s blood brother to come with them but Yaqoob (A.S) asked that he stay behind to help him. A prophet is perfect and sinless. Yaqoob (A.S) lost this eyesight as a result of crying. Some people object how could a Prophet be imperfect? The imperfection is considered as a birth defect. The Prophet is perfect at birth and had subsequently become blind. Any defect that makes any person dislike the Prophet is not found among Prophets. For example, they will not have vitiligo (white spots on the skin) for this would make people look down on the Prophet. Despite losing eyesight due to crying in the grief of his son, it is not considered as one of these defects. The fact that he lost the sight and then it came back due to Yusuf (A.S); this is a sign from Allah.

Yaqoob (A.S) stopped the blood brother of Yusuf (A.S) from leaving his side. Our Imam's have said that a momin is hard to cheat and you cannot cheat (bite) him twice. Thus Yaqoob (A.S) stopped his son from leaving his side with his other sons to avoid the similar experience as with Yusuf (A.S) Yaqoob (A.S) knew what was in the hearts of Yusuf (A.S)'s brothers as we had discussed in the earlier lectures. The brothers hated the stepbrother and this is still a feature of the Jews. They still feel that Prophet Mohammed (S.A) is the descendant of Hajira (A.S) the second wife of Ibraheem (A.S) and they dislike Muslims.

The ten brothers of Yusuf (A.S) came to him in Egypt. Yusuf (A.S) recognized them right away but they did not recognize him. Yusuf (A.S) should not have recognized them due to their past behavior and he should have refused to meet them. In addition due to his social stature, Yusuf (A.S) should have refused to recognize them (as we are prone to do). The Quran is showing us that we should not carry hate in our hearts. We should always recognize even those who do not recognize us. One should remember that 20 to 30 years had passed since they had thrown Yusuf

Imaan has three stages; The Prophet stated that if you say ('Zikr') something regarding Imam Ali (A.S) this is 'ibadat'. If you see Imam Ali (A.S) it is 'Ibadat', finally he said that if you love Imam Ali (A.S) then you are in the river of forgiveness. This is the reality of Imaan.

This is why, Prophet stated in the battle of Khandaq that, "Complete Imaan is going in battle with Complete kufr". This is because the Prophet stated it with his tongue, saw Imam Ali (A.S) and loved him with his heart.

Allah has made arrangements that all momins have the ability to see the face of Imam Ali (A.S). In this manner their imaan can be perfect. When the Prophet was passing away he asked for his friend. He closed his eyes and one of the wives brought her father, and when asked again another one brought her father. Finally, when Imam Ali (A.S) was brought forth he opened his eyes and completed his last ibadat. In Ghadeer the Prophet lifted Imam Ali (A.S) on his hands so that all could see him for the same reason. When momin and momina are dying they will see Imam Ali (A.S) before they die. Do you not think that Ali (A.S) came to Karbala? When Shimr (L.A) was slitting the throat of Imam Hussain (A.S), did Iman Ali (A.S) not visit him? Alas, the hardship when the daughter of Imam Hussain (A.S) passed away in the darkness of prison in Damascus.

Zehra, and the 11 Imams bore difficulties with patience and the 12th Imam (A.S) will establish the rule of justice. This rule will be extraordinary, as 11 masooms have borne difficulties for this.

We should all pray for ourselves and for our friends on this night.

8th Lecture:

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾
وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَن
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَئِن كُنِ
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

When Prophet Yusuf (A.S) was pulled out from the well the nomads who pulled him out were very happy as they found a slave. Slavery is permitted in Islam. The Prophets and the Imams usually released slaves they possessed. The better thing to do is to purchase a slave and release him to freedom. Sometimes the Imam's kept slaves so as to present as an example. The slaves were kept in such a fashion that the slave never thought of himself as a slave, but rather as a person of the household. When the nomads found Yusuf (A.S) they rejoiced and hid him so as to keep him as a slave. Allah states that He knows that which people hide. They hid him so as to avoid the possibility of someone else claiming Yusuf (A.S) as their own slave.

The nomads sold Yusuf (A.S) for a very small price (20 Dhiram). There were two currencies Dhiram and Deenar at that time. Yusuf (A.S) is from a time much before Moosa (A.S), and Moosa (A.S) is from the descendants of Yusuf (A.S)'s brothers. Yaqoob (A.S) did not punish the brothers of Yusuf (A.S), as he was aware that momins (Moosa (A.S)) would be in their progeny. The punishment would be withheld until after the momin has been born.

In the battle of Siffin, Malik E Ashtar came to Imam Ali (A.S) with a sword dripping with blood and stated that he killed one less than the Imam. The Imam replied that in his case he looked into 70 descendants of each person he was fighting before killing him.

Yusuf (A.S) was sold for a small sum of money. Deenar was a gold coin and Dhiram a silver coin. It is a famous saying that the money you get easily is lost easily. Yusuf (A.S) was found effortlessly; therefore they got small amount money for him. When Yusuf (A.S) rose in the ranks of the court then they regretted selling him for a cheap price. If you have something you should first find out the value before you sell it. Yusuf (A.S) is the name of bravery, 'hikmat' (wisdom), 'bravery', 'taharat' (purity), and piety. Don't sell your piety, bravery etc for a cheap price. This is the message Quran is giving us. The other reason they sold him cheap was that they had no love for Yusuf (A.S) and did not realize his value. Thus, you should value your possession. The nomads would not have made him a slave had they known that he is a prophet and a son of a prophet. Without knowing the true value causes them to lower the price. Muslims face a similar

The Quran is an ocean, he who wishes can see it from afar, he who wishes can sip from it and he who wishes can swim in it and explore it. Thus, if you see the Quran from far even then you will learn something. Allah states that after a lot of tests Yusuf (A.S) was rewarded. Yusuf (A.S) was patient at every test; when his brothers threw him in the well, when he was sold, when the women attracted him, when he was thrown in prison and therefore he was rewarded. Yusuf (A.S)'s brothers wanted to demote him as a slave and threw him into the well. Allah gave him honor and the king bought him. The women wanted to make Yusuf (A.S) a sinner but Allah raised him to the throne of Aziz and Zulaikha became subordinate to him. Yusuf (A.S) was rewarded for every test he passed. Allah states that He gives rewards in this world and in the hereafter but the reward of the hereafter is better. The momins realize that the reward of the hereafter is better. Yusuf (A.S) is 'mohsin' or does good deeds, is 'muttakhi' or fears Allah, and is a 'momin' therefore he is rewarded. As a result of the three characteristics Allah rewarded him. Why is the reward in the hereafter bigger? Yusuf (A.S) was made the king in Egypt and this lasted for a finite time and he is no longer a ruler. In the hereafter the reward is forever. Here Yusuf (A.S) was given rule over Egypt and this is limited in the hereafter this is limitless. If Allah gives you money in this world and you are able to afford a good car, feed yourself and build a big house however these are all limited. In heaven there is no limit in any sense. If you desire for grapes in heaven, for example they are available right away. Allah states people recognize the 'mohsin', 'muttakhi' and 'momin'. Allah is showing us in the Sura Yusuf (A.S) that after every difficulty there is ease. Yusuf (A.S) went through many trials and then got his reward on this world and in the hereafter.

Allah has created a system in the universe. For example, Mariam (A.S) the mother of Jesus (A.S) would often be praying to Allah and food would appear for her and Zakariah (A.S) would often ask where did this food come from? She replied that this was from heaven. When Mariam (A.S) was waiting for the birth of Jesus (A.S) then Allah asked her to go to the place of birth of Jesus (A.S). She was in the desert and very hungry and prayed to Allah. Allah made a dry date tree green and it bore fruit in an instant. When the fruit was ready; a voice came and commanded her to shake the tree and eat the fruit. The question arises, "Oh Allah when you have created the tree and made the fruit ripe then why did you not also feed Mariam (A.S)?" Allah would reply that He would do what is impossible normally, He has accomplished it and then when there is something that Mariam (A.S) can do; I let her do it. Mariam (A.S) could not make the tree green so Allah did it and when Mariam (A.S) could shake the tree and eat the fruit she has to do this on her own. When the Prophet was an orphan Allah could have sent an angel to save him but as Abu Talib (A.S) was there angels were not sent. In the battle of Badr, Allah sent a large number of angels with the face of Imam Ali (A.S) to the battle to fight for the Muslims. Allah made Dawood (A.S) fight with Jalood before He made him king. Moosa (A.S) also had to strive to get the position he reached. Thus with every Prophet Allah tested them and then given them reward. This same thing was experienced by our Imams Imam Ali (A.S) was murdered, Fatima (S.A) Zehra (A.S) was killed, Imam Hasan (A.S) was martyred with poison, Imam Hussain (A.S) was beheaded and so on. Aisha states that just before he died; the Prophet asked Bibi Fatima (S.A) to come to near him and smelled her and stated that Bibi Fatima (S.A) has the smell of heaven. The Prophet told Bibi something in her ear and she started crying and then again the Prophet (S.A) stated something else and she laughed. When asked the Prophet; first told her of the difficulties she would have to face and she cried. Then he told her that Allah is going to establish justice on this world and Allah will do this through her son the Qaim (A.S) and therefore she smiled. Bibi

problem. Since Muslims did not know his value of Prophet (S.A) they dragged him down to their own level and considered him to be only as a man not someone special. The women in the market of Egypt recognized him right away. They called Yusuf (A.S) an angel not a man. Thus it is evident sometimes woman are better than men. Imam Sadiq (A.S) says that some women are much better than some men. Allah did not keep a smaller reward for women in comparison to men. Allah states that the reward is for either a man or a woman based on his deeds. This ayat was revealed in the time when women were not considered to be equal to men. Women had no status at this time either in the Jews or Christians or the Muslims. Even today the bias remains in the Jewish religion. In Christianity there was no status and the Arabs would kill and bury baby daughters. Allah stated that the status of men and women on the day of judgment is equal.

Allah gave Bibi Fatima (S.A) to Prophet Mohammed (S.A). The Prophet's sons died. Allah and the Prophet gave much respect to Bibi Fatima (S.A). Allah revealed the 'Ayat e Tatheer' in her honor. When Gibrael asks who is under this 'kisa' (cloak). Allah does not reply this is Mohammed (S.A) and his family but replies this is Fatima (S.A), her father (Mohammed (S.A)), her husband (Ali (A.S)) and her sons (Hasan (A.S) and Hussain (A.S)).

The King of Egypt bought Yusuf (A.S) i. He told his wife to respect this slave and give him a good position and asked not to call him a slave. Why is it that he gave these instructions to his wife? He bought him as a slave then why gave him a higher position. This is because the king recognized the status of Yusuf (A.S) by looking at him. It is thus evident that a Prophet gets himself recognized no matter where he is. The king tells them to honor Yusuf (A.S) so that we may benefit from him and may consider him to be our son. The Egyptian kings did not often have sons and usually the daughter's husband became king. In the Quran it is evident that first you should respect someone else then benefit from him. Nowadays the opposite is true and we use people before respecting or thanking them. The wife of the king did not recognize the importance of Yusuf (A.S). The Prophet kept stating to recognize and respect Imam Ali (A.S) but one of his wives fought against Ali (A.S) in battle in Siffin.

If you recognize something valuable then you should also point it out to others. You should share that which you recognized with others that are near and dear to you. After you honor someone then you can expect help from him or her. The king thus stated that he (Yusuf (A.S)) might be beneficial us later. He stated that they might even accept him as a son. This shows us that making someone your son is not a feature of Islam alone but others have done this before. If you have no children then you adopt someone else as a child. These are old practices. Allah has stated how He has given Yusuf (A.S) position on this world. Yusuf (A.S)'s brothers threw him in the well. Nomads pulled him out of the well and the King of Egypt bought him. Then Allah made Yusuf (A.S)'s position known on this earth and then we gave him education of the Hadees.

When Yusuf (A.S) reached his position then he was given his knowledge. Allah states that you should look after orphans until they reach maturity and then hand over that which belongs to them. Allah states about Yusuf (A.S) and Moosa (A.S) in similar words that is "He looked after them until they reached a position where they could accept and protect knowledge". For example once the conditions are right that you can hold a sports competition i.e. you have the facilities then you can hold a competition there. Once the body reaches adequate maturity and the mind is

mature then this is the right time to get knowledge. It is said that from 20 to 40 years man reaches his maturity. After this man gains experience and uses the knowledge to his advantage.

‘Ilm’ and ‘Hikmat’ are separate. ‘Ilm’ is knowing something ‘Jhal’ is not knowing. ‘Ilm’ is knowledge. ‘Hikmat’ is that which uses ‘Ilm’ to reach ‘Haq’ or truth. Just having ‘Ilm’ does not make you ‘Hakim’ or wise. Allah states – the reason to send the Prophet is to recite the ayats among you and makes you pay attention to Allah and he gives knowledge of the book and also gives you ‘hikmat’. Allah has made available the book and the ‘hikmat’ or wisdom for our guidance. Thus the Prophet also stated that he is leaving among us the book of Allah and the ‘Ahl-e-bait’.

When you love ‘Ahle Bait’ then you have the ability to reach truth. Quran alone is not enough to reach ‘haq’. Thus those who use the Quran alone are unable to reach ‘Haq’ without ‘Hikmat’. Imam Ali (A.S) and all Imams are the Hikmat.

22nd Lecture:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ
يَشَاءُ نُضِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾
وَلَا جُرْ الْآخِرَةَ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

Allah says that He will give His grace to ‘whom He wills’ and he will not let the good deeds of people go wasted on this earth and in the hereafter. The reward of the hereafter is greater than that of this world.

The nights 19th, 20th and 23rd of Ramadan are called ‘Shab e Khadr’. There are other nights that have also been called the Shab e Khadr. One of these nights is the Shab e Khadr. Why did the masoom not declare which one of these nights is the Shab e Khadr, did they not know? The Imam knew which night it was but we lost the information. There are many traditions about the date of the Shab e Khadr. Some of these are nullified and we do not follow that date. How could the masoom not know? On the Shab e Khadr angels descend with the ‘amr’ from Allah. This does not mean that this happened only on one but on every Shab e Khadr. The ayat states that they are ‘nazil’ or come down from heaven with the ‘amr’ of Allah. We do not get this ‘amr’ then who does?. They do not bring the ‘amr’ and throw it on the world. This is silly and Allah would not do silly things. Thus there is someone to whom Allah sends ‘amr’ via the angels. He sends the ‘amr’ to the ‘Sahib e Amr’. There is still a masoom who is behind the curtain of ‘ghaib’ and Allah sends the ‘amr’ to him.

What is the ‘amr’ of Allah? The destiny of the universe is determined in this night. Thus it is said you should pray all night on Shab E Khadr. This is not meant to fatigue you physically or present a difficulty for you. This is meant for you to pray to Allah for forgiveness and guidance in your life. Allah gives what you desire. Allah gives us a lot of things without asking but He would like for us to ask what we desire and He will give it to us. Yusuf (A.S) himself prayed and stated that better than sinning he would like to go to prison and he was sent to prison. Allah sent him to prison, as this was his prayer. The Prophets also therefore had to ask for that which he desired.

I read a ‘Hadees’ today from Imam Jaffer E Sadiq (A.S) about ‘abd’. Imam states that the word abd comprises of ‘ain’ ‘bay’ ‘dal’. ‘Ain’ stands for the knowledge and corroboration of Allah whether He exists or not and what are His features. ‘Bay’ stands for detaching away from all worldly things except Allah. ‘Dal’ is for becoming intimate with Allah as much as possible. Thus any person that has these three features then he is ‘abd’. Perhaps this is why Allah called the Prophet that he took his slave (‘abd’) from the masjid e haraam on the night of ‘meraj’. The Prophet was far separated from the universe and close to Allah. The Prophet was brought so close to Allah that he was ‘one or two arches’ away from Allah. If all three things exist in one person then he is a slave of Allah. One of such slaves ‘abd’ is Yusuf (A.S).

When Imam Ali (A.S) was under the effect of poison and was writhing in pain, he was still answering the questions of those who asked him. He would ask Imam Hasan (A.S) repeatedly for water. In Medina when Imam Hasan (A.S) was poisoned he would also be as thirsty. When the people left and Imam Ali (A.S) gave him advice and then stated “Oh by the lord of Kaaba I have succeeded”. Imam Ali (A.S) told his sons to take his body to a certain place in Najaf where the grave will be ready. You should just move the stone and place me there. When you get close to the grave, send all others away and pick up one end of my coffin and the other end will take care of itself. The wall of the Masjid e Hannana bowed in honor passing of Imam Ali (A.S)’s coffin. Imam Hasan (A.S) came to the place of Imam Ali (A.S)’s grave and there was a sign stating this is the grave of Imam Ali (A.S) made by Prophet Noah (A.S). As the body came close two arms came out of the grave. After the Imam was buried his sons hid signs of the grave and left.

Imam Hasan (A.S) went home and gave food to the needy people. There was a poor person to whom Imam Hasan (A.S) gave food but he did not eat. The man stated that the person who loves me and feeds me every day has not visited for the last three days to feed me. The man refused to eat until he met Imam Ali (A.S) and was taken to the grave by Imam Hasan (A.S). On getting there the man cried loudly and passed away in grief.

9th Lecture:

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٨﴾

In this series we have been discussing Sura Yusuf (A.S). In our society we have a belief that for the good deeds one reaps the benefit only in the hereafter; this is incorrect. There are numerous ayats from the Quran that contradict this and state that there are two rewards to the good deed one on this world and also in the hereafter.

In the sura Yusuf (A.S) Allah states that he has given Yusuf (A.S) ‘ilm’ and ‘hikmat’. We had discussed yesterday the difference between these two. This ayat openly declares that Allah rewards the good people in this world. Yusuf (A.S) did a good deed and was patient. Allah in return for this patience gave him ‘ilm’ and ‘hikmat’. If one gets ‘ilm’ and ‘hikmat’ this is not enough he should be ‘mohsin’ in addition or should do good deeds. Good deeds provide rewards in this world and in the hereafter to the person. Thus it is apparent that for every good deed Allah gives one part of reward in this world and another part in the hereafter.

Tonight is the death anniversary of Bibi Khatijah (S.A). All muslims should remember the deeds done by Bibi Khatijah (S.A) to Islam. The deeds done by this lady were so great that Allah rewarded a daughter, Bibi Fatima (S.A). Thus, Bibi Khatijah (S.A) became the pride of ‘Hawwa’ in this world and in the hereafter. Wealth is possessed by lot of people. The wealth that is used for Islam is true wealth. All the deeds done by Bibi Khatijah (S.A), including the wealth spent in the way of Islam was rewarded by Allah through Bibi Fatima (S.A). After the marriage with Bibi Khatijah (S.A), the Quran called the Prophet as ‘ghani’ (wealthy). Allah calls the wealth of Bibi Khatijah (S.A) as His. ‘Ya sin’ this is a title of the Prophet. There is no controversy regarding this. In the time of Haroon Rashid Imam Reza (A.S) was asked to interpret ‘ya ayahunlazina aamano sallo alaihe wa sallemu tasleema’; This ayat mentions the Prophet so how did the progeny of Prophet Mohammed (S.A) get included in this? The Imam replied that the ‘salaam’ and ‘durood’ is for Allah. Nowhere in the Quran does it say, “salaam unto the progeny of Ibraheem (A.S) or Ilyas or Noah (A.S). The salaams are only on the Prophets; in this ayat it says, “salaam unto ‘ala aal e yasin’”. This means salaam and durood also to the Ahle Bait.

When Allah was unknown at that time he created his first creation Prophet Mohammed (S.A). Prophet Mohammed (S.A) recognized Allah. Allah desired that he should be recognized therefore he created the Prophet. Allah then desired that Prophet Mohammed (S.A) should be recognized. Then he created those who could recognize the Prophet. As the Prophet was complete and perfect he split his ‘Noor’ into 14 and created the ‘Ahle Bait’ so that these masoom souls could recognize him. Fatima Zehra (S.A) is one of the masoomeen. She is called Zehra as when she stands for prayer then 70,000 angels get benefited from the light. Bibi Khatijah (S.A) was the mother of this Bibi. Such elevated and distinguished was the reward of Bibi Khatijah (S.A) for using the wealth in the way of Islam. There were two things responsible for the spread of Islam; ‘Isamat’ of Abu Talib (A.S) and the wealth of Khatijah (S.A).

This ayat states that “We made Yusuf (A.S) perfect and removed any imperfections from him due to his being ‘mukhlis’”. Bibi Khatijah (S.A) used all her wealth for Islam. If I say that I used all my wealth for Islam then I would need witnesses to support me. Bibi Khatijah (S.A) collected all her money, penny by penny to spend in the way of Allah. Allah states that this is My wealth. If Allah states that you have done My work additionally if He states that your wealth is My wealth then imagine on the position of this person. Allah stated that this is His wealth and in this manner prevented the ‘ehsan’ of any man or woman on Mohammed (S.A). The Quran will exist until the Day of Judgment. Until that day, the Quran will state that Khatijah (S.A)’s wealth is the wealth of Allah. Now did she not get the reward in this world?

There was a famous just person called Nao Sherwan. In reward for his justice a woman was born that became the mother of a masoom. In this manner, his descendant would become a rescuer for his ancestor. The Quran states ‘Inna atayna kal kauthar’. What is Kauthar? If it is ‘khaire katheer’, if it is the fountain of kauthar whatever it is, is from Bibi Fatima Zehra (S.A). Thus, if she did not exist then the Sura Kauthar would not be revealed. This ayat of the Quran is dependent on the existence of Bibi Fatima Zehra (S.A) for its revelation. Bibi Fatima (S.A) was born into this world by Bibi Khatijah (S.A). If Bibi Fatima (S.A) is the referred in Surah Kauthar, then Bibi Khatijah (S.A) is the source for Surah Kauthar. Such is the exalted position of the Bibi Khatijah (S.A).

When Allah revealed the Sura Yusuf (A.S) in Mecca the Prophet was living in Shaeb E Abu Talib. Allah is stating that as He helped Yusuf (A.S), He would help the Prophet. Some momineen lived in the Shaeb e Abu Talib with the Prophet. Allah promised that, as we made the people who were opposing Yusuf (A.S) to bow to him he would do to those who opposed the Prophet. History states that there was a wife of the Prophet is ‘old’. The Prophet stated that when the entire world taunted me, she believed in me and when everyone said that I had no children she bore me Bibi Fatima Zehra (S.A) and spent her entire wealth in the way of Islam. Bibi Khatijah (S.A) died as a result of the harsh conditions of living in Shaeb E Abutalib and that same year Abu Talib (A.S) passed away also. The Prophet proclaimed the entire year as ‘The year of Sadness’. In a similar fashion we call Moharram the month of grief. This is following the footsteps of the Prophet. It is the progeny of the Prophet who gave their lives in Karbala. Imam Hussain (A.S) will be remembered forever as a result. Did those who ate at the table of Bibi Khatijah (S.A) remember this in karbala?. In Karbala there was no water leave let alone food.

Jalood, then Allah gave him the kingdom and gave him some wisdom and some knowledge. In order to rule you have to have knowledge. Allah gave Dawood (A.S) kingdom and therefore had to give him wisdom and knowledge. Allah states that he would send Dawood (A.S) as a ruler then people stated where is he going to find a kingdom to rule? Thus the Bani Israel knew that only a wealthy man would be king. They stated that Dawood (A.S) is poor and how can he rule? This is similar to the conditions around us now. Allah stated that he has chosen Dawood (A.S) above you and has given him ‘width’ of body and knowledge i.e. he has made him strong and intelligent. Without knowledge and strength one cannot rule. Thus if one is a ruler, he should not run away from the battlefield, he should not ask others for help to answer questions! Perhaps this is why Allah gave signs to Imam Ali (A.S). The day he was born he asked the Prophet if he should recite from the Torah, the Quran or the Bible. When the python came to his cradle, he showed his power by tearing the snake using his bare hands. ‘Deen’ cannot spread until there is knowledge and strength. You need knowledge to answer questions you need power so that unjust resistance is crushed. How is Allah going to fulfill his promise of making Islam the only religion in the world? The ‘Hujjat’ (12 Imam A.J) will come forth with power to establish justice. In the incident of Moses, a common staff had such power that it made the magicians fall prostate to Allah. If Allah can give such power to a common staff he has given the Hujjat (A.J) such a face that all that see him will prostrate accepting Allah as their God.

Allah states at many places in the Quran that he has given some knowledge to the prophets. In the case of Prophet Mohammed (S.A), Allah states that he has given him all knowledge that will last till the day of judgment. When the Prophet left the world then he should hand over his duties to a similar person. The Prophet has stated ‘I am the city of knowledge and Ali (A.S) is the gate’. Thus all the knowledge of the Prophet can be obtained from the gate of Ali (A.S).

When Imam Ali (A.S) was born he clearly distinguished his knowledge and power. Allah has said that ‘la fathah illa Ali (A.S)’. Imam Ali (A.S) used to say, “ask me all that you want to know before I leave this world”. In this way he is assuring that the knowledge and strength, he had when he was a child is still with him.

Allah gives both knowledge and power to his selected people. Once during khutba people were running around and Imam Ali (A.S) asked them why are they doing this. They replied “there is a big snake amongst us and we are trying to keep it away from you”. Imam Ali (A.S) told the people that the snake is coming to meet him and to let him through. The snake joined the Imam on the mimbar. The snake raised his head to speak with the Imam in his ear and the Imam replied him in the language of the snake. Following this the snake left the crowd. There were two snakes that came in front of Imam Ali (A.S), the first he killed and the other snake he advised. The first snake did not come for advice but attacked with a raised head thus he was killed. The second came to ask advice with a bowed head and left safely.

In the battle of Siffin someone asked him how could you pray to Allah, whom you have not seen. Imam Ali (A.S) replied, “I have seen Allah with the eye of his heart”. This incident happened in the midst of heated battle of Siffin. The knowledge of Ali (A.S) is such that such a question is answered in the midst of battle.

21st Lecture:

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي خَشِيتُ عِلْمَ ﴿٥٥﴾

The Sura Yusuf (A.S) illustrates to us that we should not praise ourselves. When others praise you then you truly have a good quality in you. When Prophet Yusuf (A.S) stated that the grace of Allah saved him from sin. Prophet Yusuf (A.S) was even praised by Zulaikha who was his enemy. We discussed yesterday how the king ordered Yusuf (A.S) to be his confidant. The throne was presented to Yusuf (A.S) due to his honesty and piety. Yusuf (A.S) was made the ruler of the entire kingdom and also over the king himself. Thus even 'kufri' accepts 'haqq' at certain times and bows before 'haqq'. 'Munafiq' will never bow his head to 'haqq'. Yusuf (A.S) asked not to be the king but asked to become the treasurer. He stated that he is 'ameen', 'hafeez' and wise therefore be made a treasurer. He was not boasting but instead justifying the position, as during famine, he would be the best person to deal with the calamity. Thus, the Quran shows us that at the time of need if someone declares his special talents then this is acceptable and in fact required. Why did Yusuf (A.S) want to be the treasurer of a kaffir ruler? Why did he refuse the ruler ship? This seems to be against the ideology of the Quran. We should ponder on this! Yusuf (A.S) knew how to manage the agriculture so as to save a large number of lives and therefore under these circumstances such an action is acceptable. Thus when you need to choose between two important things then you follow the more important thing. It is important not to follow a kaffir however it is more important to save lives. Thus it is acceptable to work under the kaffir.

People ask why was Imam Ali (A.S) quiet for 25 years under the Caliph? Did he not then accept the Caliphate? Imam Ali (A.S) defended Islam and did not accept the Caliphate instead kept on stating his right. Imam Reza was asked why did you accept the ruler ship of the oppressive king? He replied that just as Yusuf (A.S) accepted the invitation of the kuffar king I have accepted to be the advisor of this king so that I may benefit shia.

Yusuf (A.S) asked the king to make him the treasurer of the earth. He did not say, "Make me the treasurer of the kingdom". Indirectly he is stating that the king is not making him the treasurer but is the true treasurer and the representative of Allah on the entire world. Thus it is clear that during the 'fourth caliphate' Imam Ali (A.S) was not made Caliph by anyone but was just given his right. In the entire discussion so far every day we find a relationship in every ayat with the 'Ahle bait'. Some say that a portion of the Quran is for the 'Ahle bait' but I think that the entire Quran is in the praise of the 'Ahle Bait'.

During famine Yusuf (A.S) distributed the grain in such a fashion that they did not have excess food to hoard but just enough for that family. This is one of the signs of the Prophet and he knows the needs of a person exactly. In a similar fashion Imam Ali (A.S) distributed from the treasury in accordance with their need so that they were unable to hoard money and also the money was not short for them. Imam Ali (A.S) worked hard so as to keep the treasury full. The ability to protect the 'haqq' is seen in Prophet Yusuf (A.S). The ability to extract 'haqq' from 'batil' is the particular ability of our Imams. Prophet Yusuf (A.S) stated that he is 'hafeez' and 'aleem' ie he knew knowledge given to him by Allah from birth. When Dawood (A.S) killed

10th Lecture:

وَرَوَدْنَاهُ أَلَيْسَ هُوَ فِي بَيْتِهَا عَنْ

نَفْسِهِ. وَعَلَّقَتِ الْأَيْتَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِ. وَهَمَّ بِهَا لَوْلَا أَنَّ رَجُلًا بَرَّهْنَ رَبِّهٖ. كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

We are discussing the 23rd ayat of Sura Yusuf (A.S). This ayat mentions about Yusuf (A.S) who lived in the house of a woman as a slave. She invited him towards her and shut the door. Yusuf (A.S) replied by seeking Allah's shelter to abstain him from sin. This is because He is Allah and he has given Yusuf (A.S) an important position. Additionally an oppressor cannot succeed. Listen carefully and ponder. Those who translate the Quran have different opinions regarding this. When she invited Yusuf (A.S), he replies that he goes into Allah's shelter, which has made his position important. Some translators state that Yusuf (A.S) states that he cannot sin as his owners have made his position important. Earlier the owner tells his wife to grant Yusuf (A.S) the importance because of his character. Another group of translators state that the subject of this ayat is Allah and not the man who owned the house. One group states that he did not want to go against the faith placed in him by his master therefore he did not sin. Some other translators state that he did not want to go against Allah. In the end Yusuf (A.S) states that oppressors will not succeed. If one does any sin then this is oppression. The Quran states that anyone who steps beyond Allah's laws is an oppressor. Thus, Yusuf (A.S) is stating that he is a masoom. This is the extent to which Yusuf (A.S) recognized Allah that he did not sin.

There are signs in the ayat regarding how to behave in society. Whenever Prophets are faced by sin they seek refuge in Allah. This is because there is none in the universe who is a greater helper than Allah. When Moosa (A.S) was tired of the mischief of Pharoh he asked shelter with Allah from all proud people. Pride is such a bad thing that a prophet is seeking shelter with Allah from it. A sign of a proud man is that he does not believe in the day of judgment. This is why he is proud. Rememberance of the day of judgment would eliminate any pride. He would realize that as a result of the knowledge he has been given, he would have a greater reckoning on the day of judgment. If he is wealthy then he will have a greater reckoning on account of it.

When Maryam gave birth to Prophet Jesus (A.S) she asked Allah for shelter from the Shaitan. The Prophet himself was told by Allah, in the Surah- e- Naas to protect himself from the Shaitan among the men and Jinn. The magic of the magicians would be ineffective on the Prophet due to his position. Magic had such power in that time that Allah asked the Prophet to seek shelter from Allah from all these bad things. All Prophets seek refuge with Allah whenever they are faced with difficulty. This is a point to be noted as an important etiquette in Islam wherein you should ask for refuge with Allah whenever faced with difficulties.

The lady who was with Yusuf (A.S) shut the doors and invited him gently. The doors were shut because she knew that she was about to do a wrong thing. Despite the invitation of Zulaikha toward sin, Prophet Yusuf (A.S) did not succumb. It should be further noted that even though this was a bad sin that she was inviting Yusuf (A.S) towards, Allah did not take her name in the ayat. He just hinted at her that the person in whose house Yusuf (A.S) was living invited him to sin. Two young people of opposite sex should not be in solitude. Imam Jaffer E Sadiq (A.S) was asked what would happen if you were left alone with a young woman alone in a room. He replied that may Allah not allow such a thing in a place where two young 'Na-Mahram' people be alone in solitude. The third person in the room would be Shaitan.

Allah tested Yusuf (A.S) in the house of Zulaikha. It is the intention of Allah perhaps that before declaring a Prophet he allows people to recognize his character. Once his character is established then he declares the Prophet hood. Despite the fact that Yusuf (A.S) lived in the house of his master none could state that due to his relationship with Zulaikha he was favored and ultimately became a ruler. This indicates the clean character of the Prophets shines clearly until the day of judgment. If man has fear of Allah, purity of heart and is mindful of Allah then he is saved from sin. Yusuf (A.S) stated that he couldn't commit sin as he remembers Allah. Even though the ruler of the land (ie his wife) ordered him to sin and he was only a slave he refused. This is an example to us so that we remember never to sin, no matter whoever is misleading us and whatever his position may be. Yusuf (A.S) asked for shelter with Allah and he remembered the punishment assigned to the sin he was being invited to. As a result of this he did not sin. In our society we are being taught not to seek knowledge as if you know you are restricted. If you are able to find out what is right or wrong. What is halaal or haraam? Not seeking knowledge is following shaitan. You should be very careful and avoid from doing this. On the day of judgment Allah will ask us why did you sin? If you reply that you were ignorant, He will reply that why did you not find out what is right or wrong? As a result of this ignorance you will be sent to hell. Thus by not seeking knowledge you sought to be protected from hell but this is the exact thing that leads you to hell. Therefore, you should do your level best to find out as much as you can about sin. When one has a high position then the judgment on the final day will be much higher with this person. The Prophets will be judged by a greater standard, as their position is higher than normal individuals. Prophet Adam (A.S) did not commit sin but what he did was against his position and this made Allah send him to the Earth from Jannat. Yunus (A.S) thought something that was slightly against the will of Allah; he did not sin but was put in the stomach of the fish (whale).

The lady approached Yusuf (A.S) and he would have followed suit. Yusuf (A.S) saw the 'burhan' of Allah and did not sin. 'Burhan' (from the sixth Imam) is the knowledge and wisdom that is true belief. The fact that Allah is watching, right in front of him and how could he commit sin in front of him? Therefore he did not do so. The most important sign 'Burhan' of Allah in the universe is the Prophet Mohammed (S.A) and Imam Ali (A.S). Thus those who remember them will not approach sin. The Quran states that those who love the Ahle Bait, will not approach sin. If someone sins despite calling himself a lover of the Ahle Bait then he isn't a lover of the Ahle Bait. A person told the sixth Imam "oh lord, my brother loves you". The Imam did not reply. Upon repeating the same sentence by the person, the Imam changed his facial expression. The person said, "My brother has one weakness, he drinks alcohol." The Imam replied that my lover does not drink alcohol and if he does then he will seek forgiveness for his sin and get up and

succeed in the hereafter. He who loves Ali (A.S) in this world will be guided toward heaven and he who hates Ali (A.S) will get closer to hell.

Imam Ali (A.S) during the four years of his caliphate in Kufa, as we had discussed an incident yesterday declared that everyone could take what is their right. He established the complete rule of Islam. A man who loved Imam Ali (A.S) realized that he is a thief and his hands should be cut in accordance of the laws of the land. He went to Imam Ali (A.S). Imam Ali (A.S) asked him if he stole by accident; he replied that he did not do this by accident. Perhaps you were needy and stole he replied; the man said it is not true. He said that maybe you stole for a poor person he stated that this is not correct also. Then Imam Ali (A.S) punished and cut off the man's fingers. Imam Ali (A.S) stated that now you are forgiven and purified. The thief took his fingers and announced in the streets of Kufa, "I used to be thief and he who has the power to rescue me on the day of judgment has relinquished me for my evil". One of the companions of Ali (A.S) related the incident to the Imam. The man was called back and the fingers were placed close to his hand and covered it by a cloth. Imam Ali (A.S) then prayed for the man and the fingers became attached again. I ask you why did Ali (A.S) have to do this? He could have just given some money to the man. Why did he have to re-attach the fingers? Imam Ali (A.S) perhaps wanted to show the power of his prayer. Why did he have to cut the fingers? Perhaps this is so that the soul could be saved with the punishment and by rejoining the fingers showed that if you love him you would be saved.

It is amazing to know that people would have enmity towards the Imam. There was such a time in Imam Ali (A.S)'s life when none would say salaam to him. He was quiet for 25 years and this was another era of his life when he was the ruler. He distributed knowledge along with the wealth throughout kingdom. When Imam Ali (A.S) was lying on the couch and awaiting passing over and his body was turning green with the poison; he was in great pain. Even in this condition people used to ask questions and he would provide answers.

those who are against them will not succeed. We are to imitate these people so that we may get closer to Allah.

Our intellect states that our leader has to be better than us. If he is similar to us then man will not follow him. Why should they command us and why should people follow him? Thus if the imams and the prophets are special in many ways then they have special manners, knowledge, purity, sinlessness and we have to accept them as our leaders. Allah made Adam (A.S) special and knowledgeable therefore asked the angels had to bow to him. Allah therefore makes the prophets most knowledgeable and pure. Prophet Adam (A.S) worked on his people and raised their standard. Thus the next Prophet should have more knowledge so as to be able to raise the people further. This is because man has progressed as a result of the work of the earlier prophets. Prophet Noah (A.S) had more knowledge than Adam (A.S), Ibraheem (A.S) more than Noah (A.S). Ibraheem (A.S) said maybe the sun is my lord then when sunset occurred he realized what sets cannot be his lord. Then Moosa (A.S)'s era came and he was more knowledgeable. When it was the time of Isa then mankind was praying to humanity and started calling him the 'Son of God'. Isa has more knowledge than Moosa (A.S). The Quran states this in many places and states that we have made some prophets superior to some. The next Prophet – Prophet Mohammad (S.A) should have more advanced knowledge and intellect and his knowledge therefore has to be greatest. Allah has therefore given the Prophet complete knowledge and sent him so that there can be none superior to him till the day of judgment. Prophet Mohammad (S.A) then had more knowledge than the knowledge possessed by all the proceeding Prophets. The king of Yusuf (A.S)'s time made Yusuf (A.S) the ruler once he was aware of his knowledge.

Allah states, "Oh Moosa (A.S) I have tested you and you have passed the exam thus I have made you special and molded you". Allah has made all Prophets special and guided them regardless of the time. No matter how much progress we make we will not be able to go above the seventh heaven and go close to the throne of Allah like the Prophet did. You can study the stars and moon but you cannot split the moon like the Prophet, you cannot return the sun back as Imam Ali (A.S) did, you cannot make a star move as Imam Ali (A.S) did. Allah can pass an elephant through the eye of the needle if he wishes. Maybe Allah wanted to show that the door of Syeda (S.A) is so large that stars can pass through it.

Our Prophet is therefore, the most advanced and knowledgeable Prophet ever. Thus none of the Prophets can compete with him as he is called the best Prophet or the leader of the Prophets. When one Prophet is not equal to other Prophets then how can a common man be equal to the Prophet Mohammad (S.A)? This is why we state that none can equal the ahle bait. On the day of Mubahila, the Prophet stated you (Christians of Najran) bring your souls and we will bring our souls. Imam Ali (A.S) was taken as his soul in Mubahila. Thus Imam Ali (A.S) is the soul of the Prophet and superior to all other Prophets.

Our Prophet states that if you want to see the best of each of the Prophets then look toward Imam Ali (A.S). You can see the knowledge of Prophet Adam (A.S), the piety of Prophet Noah (A.S), the communication of Prophet Ibraheem (A.S), the grandeur of Prophet Moosa (A.S), the godliness of Isa (Jesus (A.S) and trueness of Prophet Mohammed (S.A) then look at Imam Ali (A.S)'s face. All those who love Imam Ali (A.S) and the Ahle Bait and follow them will be rescued. Love and follow only the Ahle Bait and you will not be misguided in this world and will

never drink again. Thus sins are forgiven through the love of the Ahle Bait. It is said that love of Ali (A.S) eats the sins of his lovers like fire eats dry wood.

11th Lecture

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصُهُ مِنْ
 دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا
 إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ
 شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
 الْكَذِبِينَ ﴿٢٦﴾

Yesterday we discussed, when Zulaikha tempted Yusuf (A.S), he would have advanced in accordance with her desires however he saw a proof from Allah that e kept sin away from him. This sin was kept away from Yusuf (A.S) because he is one of his chosen slaves. Yesterday I discussed how Imam Jaffer E Sadiq (A.S) explained 'burhan'. The awareness of Yusuf (A.S) to the fact that Allah is watching him kept him from sin. This is a very big thing! Man should first be aware of sin and know the punishment since this will stop him from committing the sin. Another ayat of the Quran states that Allah, the Prophet and 'selected momineen' to see your deeds. Once one realizes that he has to face Allah on the day of judgment who has seen the sins committed then how would anyone commit the sin? Without the help of Allah one cannot be saved from sin. The knowledge given to Yusuf (A.S) by Allah saved him. This was given as a result of his obedience and obedience of Allah alone. The obedience of Allah alone saves man from sin. If the sin has to do with two parties, both would share equally in the sin. The obedience of Yusuf (A.S) to Allah saved not only him but also saved Zulaikha from sin. Thus it is evident that those who pay attention that Allah is watching then they are safe from sin and additionally save others from sin. The knowledge possessed by Yusuf (A.S) was not shared with Zulaikha but the knowledge saved her from that sin. It did not save her from other sins. Imam Moosa (A.S) E Kazim (A.S) was in Haroon Rashid's prison and a woman of poor character was put in the prison room with him so that his character would be assassinated. When the woman entered the chamber she saw the Imam in sajda and a row of angels behind him in sajda and noticed angels were watching from above. This overwhelmed her and she joined in the prayer. When the prison was opened Haroon Rashid saw the woman praying behind the Imam. In this manner the Imam kept his character safe and in addition saved the soul of the woman from all sin forever by changing her heart. The Ahle Bait save their own character and save the character of others to be good enough to enter heaven.

Shaitan told Allah that he will misguide all human beings but those who are in obedience of Allah and just Allah alone. Thus even shaitan could not mislead Yusuf (A.S). If we are obedient of Allah's orders in a manner similar to Yusuf (A.S) then our souls could be saved from shaitan. Such a person does prayer for Allah alone. 'Hadees e Qudsi states that "Oh slave if you pray to me alone then He will become your hand". This means that Allah will give all his powers to the person praying to him. The Prophet states "Oh Ali (A.S) you are Allah's hand". This means that obedience of Imam Ali (A.S) was so great to Allah, that Imam's power is Allah's power.

20th Lecture:

وَقَالَ الْمَلِكُ
 أَتُونِي بِهِ أَتَخْلُصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدِينَا
 مَكِينٌ ﴿٥٤﴾

Allah states that the king of the time called Yusuf (A.S) by sending a messenger. He commanded to the man to bring Yusuf (A.S) to him so that he can ask Yusuf (A.S) to be his confidant and guide. He chose Yusuf (A.S) to be close to him so that only they could share secrets. In an earlier ayat it is said that Allah and not his soul that had saved Yusuf (A.S) from sin. Without any doubt Allah is merciful and wise. Generally we discuss two or three ayats daily but in the ayat we are discussing today the king of the time wanted to make Yusuf (A.S) his confidant. This is very important aspect. The king discussed with Yusuf (A.S) and told him that from 'this day' onwards, Yusuf (A.S) had all the power in the kingdom. The king used the word 'Ladayna' which means for all of us, ie for all those in the court and in the kingdom, Yusuf (A.S) is the ruler. The king was so impressed by Yusuf (A.S)'s piety that he gave him all the power in the land. The king wanted to discuss the secrets known only to the king with Yusuf (A.S) as his special confidant. The king further stated that Yusuf (A.S) and not him, would rule the kingdom. This king was a kafir and not a believer but confided in Yusuf (A.S) with complete trust and ruler ship.

There are many Muslims who think that cheating a kaffirs is acceptable in Islam. This is wrong and incorrect. If there is a battle between kuffars and Muslims then if the muslims get booty of the battle it is allowed for muslims. This does not mean that you can misuse or cheat non-muslims at other instances. This is not permitted. Yusuf (A.S) behaved in a very trustworthy manner with the kaffir king. He did not cheat on the king with his wife or his money. Thus in Islam being truthful, fair and just is very important. Our Prophet lived in such a manner among the kaffirs for 40 years that the kaffirs called him 'Ameen' and 'Sadiq' ie they stated that he guarded their property and was truthful. The Prophet made Imam Ali (A.S) 'Moula' and gave him all the 'Amanat' or belongings of people and told him to return them over to the true owners and then come to meet him at an appointed place during 'hijrat'. This happened when the kaffirs were trying to kill the Prophet. Imam Jaffer E Sadiq (A.S) has stated that Allah has made the messengers are bestowed with special knowledge and great manners. The manners and knowledge of all other people cannot be similar to the manners of the Prophet. If there is someone whose manners are similar to the manners of the Prophet then he is not like us but like the Prophet. He is a special person and is chosen by Allah. When people saw Imam Baqir (A.S), some people in Medina stated it is as though we saw the Prophet. Once, a man was taunting Imam Baqir (A.S), and Imam kept walking. When the man insulted, the Imam would turn around and state I forgive you. After repeating this several times, the man then stated that his manners were like those of the Prophet. Allah has commanded everyone to follow and imitate the manners of the Prophet therefore their manners are special and protected by the commands of Allah. All

alive. He stated that once Imam Ali (A.S) is dead then Imam Hasan (A.S) has the right to strike Ibn E Muljim (L.A) one stroke on his head. After this Imam Ali (A.S) was being carried to his house and everyone were crying. The seeker of history, the seekers of knowledge were crying thinking that they will be unable to seek knowledge. At one point Imam Ali (A.S) commanded the companions to leave and asked Imam Hasan (A.S) and Hussain (A.S) to carry him home so that the Bibi Zainab (S.A) would not be seen by 'Na-Mehram'. This was in Kufa; the same Kufa where the princess of Kufa Bibi Zainab (S.A) would be brought back to kufa without her 'rida' (Hijaab).

When Yusuf (A.S) ran for the door, she chased him and grabbed his shirt from behind as a result of this his shirt was torn. At this moment the man of the house entered the quarters. Zulaikha stated, what is the punishment for the man who attacked your wife? Should he be imprisoned or killed? On seeing her husband, she became very cunning and tried to save herself. The Quran states that if there are powerful people that are cunning and disdaining Allah's orders. These people blame others for their mistakes and assign the cause of the misdeeds on weak people. At this time Yusuf (A.S) did not keep quiet. The Quran states that at such times you should not keep quiet. Yusuf (A.S) replied instantly that she approached me and someone from her family would give witness. The man of the house was bewildered and then started to look for witnesses. A baby from Zulaikha's family stated that if Yusuf (A.S)'s shirt is torn from behind then he is right if torn from the front then she is right. When people saw that the shirt was torn from behind the king replied this is definitely the cunning of woman. Quran states that the cunning of woman is great. The Quran states in another place that the cunning of Shaitan is small. In Tafseer-e-Safi it is written that the mischief of Shaitan is momentary whereas woman attracts you and her mischief is more lasting. In the story of Yusuf (A.S), the shirt proved to the witness. Allah saved the Kaaba using small birds and destroyed Abraha. The web of a spider saved the life of the Prophet. This is the arrangement of Allah. Similarly an ordinary shirt saved the character of Yusuf (A.S). At another place in the story Yusuf (A.S)'s brothers took a shirt soaked with blood to Yaqoob (A.S). On seeing the shirt Yaqoob (A.S) asked how did the wolf eat Yusuf (A.S) without tearing the shirt. This is why the Quran states that when they took the shirt with false blood on it, reassured Yaqoob (A.S) that Yusuf (A.S) was alive.

Yusuf (A.S) ran to save himself from sin and Zulaikha ran toward sin. In the struggle the shirt was torn and this saved his character.

Allah has made the shirt of Yusuf (A.S) as a sign. As long as there were attacks on Yusuf (A.S)'s character the shirt would be a sign of his purity. People would attack the character of Imam Ali (A.S) and Allah has put a sign on the Kaaba till the day of judgment as a sign of his purity.

The men (Ashab-e-Kahaf) went and slept in the cave and woke up after 350 years. When they went out of the cave they saw that the world had changed. They took a coin outside and people recognized that they are speaking the truth. Allah used a small coin to prove the story of the people who slept in the cave. In a similar fashion, Allah can destroy big tyrants with small signs.

The Quran shows that even if you try to hide the truth you cannot mislead the masoom prophets. By seeing the shirt soaked with blood, Yaqoob (A.S) realized that Yusuf (A.S) is alive. In another ayat mentioned later in the sura, when his brothers come to the Egyptian court Yusuf (A.S) gives his shirt to his brothers. He states that put my shirt on my father's face and he will regain his sight. When this was carried out Yaqoob (A.S) regained his sight. Thus it is evident that an inanimate object that is close to a Prophet has the power to rescue Yaqoob (A.S) from blindness. How did Yusuf (A.S) know that Yaqoob (A.S) would regain his sight? This is only possible if he has the knowledge of the 'ghaib'. Angel Fitrus asked Gibrael where he was going? Fitrus asked that he be taken to Hussain (A.S)'s cradle. On rubbing his cradle Fitrus regained his wings. Touching the things that are close to the masoomeen can save people.

12th Lecture:

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَّبَتْ وَهُوَ مِنَ
الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ
إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ
إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ
الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ
مُبِينٍ ﴿٣٠﴾

Allah states in the Quran that when Zulaikha's husband realized that Yusuf (A.S) was pure and innocent, he asked the matter be kept to himself. Zulaikha's husband then told her to ask for forgiveness as she had sinned. Thus the Quran states that you should ask for forgiveness of your sins. It is being sought to avoid publicity to the incident as discussed in yesterdays lecture. If this is followed then the truth is hidden. If revealing the incident would make mockery of someone it would also hide the character of Yusuf (A.S). Allah publicized this incident to such an extent that He chose to put it in the Quran. This is so that the purity of Yusuf (A.S)'s heart remains evident forever. Allah always makes sure the truth is not hidden.

When the people of Yahya tried to kill him, he hid himself within the trunk of a tree. Imam Hussain (A.S) despite being destitute by all appearances did not ask for any help from anyone but Allah. When Yahya asked the tree for help the tree opened itself and Yahya went into the tree. The enemy cut the tree with a saw. As this hurt, Yahya shouted loudly. Yahya was a very pure man and he would cry often and his mother had put a piece of cloth for him to wipe his tears. He cried out of fear of Allah. In contrast to Yahya who yelled when the saw cut into him, Hazrat Abbas (A.S) did not speak when he was being hurt with weapons. He was patient in adversity and did not utter a word of pain. This is why the fourth Imam has stated that the position of my uncle Abbas (A.S) has such an exalted position that the angels would look up to him on the day of judgment. The blood of Yahya was covered up with earth but the blood kept overflowing. They kept on covering it with additional mud but the blood kept reappearing. If you try to hide the truth Allah makes sure that it is evident. Today in this world there are thousands of people who are trying to hide the attributes of Imam Ali (A.S) but Allah does not permit this.

When the incident of Yusuf (A.S) was openly discussed by all then the women of Egypt started discussing Zulaikha and how despite being the wife of the king, she tried to have a romance with a slave. They wanted to see this woman who has sinned. Thus even in those times such actions were regarded as indecent.

Allah has felt this incident to be an important sign therefore he has devoted an entire sura of Yusuf (A.S) to it. At the time of Yusuf (A.S) having love with a 'non-mahram' person was considered to be bad. This was far before the time of the Prophet. I was discussing with some women in California and was asked why men can marry upto four women but the reverse is not valid. On reflecting on the Sura Yusuf (A.S) it is evident that a woman is to be with a single man

The unique qualities of Imam Ali (A.S), that the door of his house to the masjid e nabi remained open, he married the daughter of the Prophet and he is the brother of the Prophet and it would be wonderful if we had these abilities. Love only Imam Ali (A.S); as we have heard from the Prophet that he who loves Ali (A.S) loves the Prophet and he who loves the Prophet loves Allah.

The soul and its desires are dangerous and take you towards sin. If Allah has mercy on someone then and only then can he be saved. Yusuf (A.S) shows us that if we are not thankful and attach ourselves to the 'rehmat' or mercy of Allah, He will not save us. When Yusuf (A.S) was invited to sin then some faces appeared in front of him. Yusuf (A.S) states had it not been for the mercy of Allah I would have sinned then I ask you whose face were these? Allah has stated that Ali (A.S) and Mohammed (S.A) are the mercy of Allah. Loving the 'rehmat' of Allah and seeing them stops you from sin.

Yusuf (A.S) then stated Allah is 'Ghafoor' and 'Rahim'. He used the phrases in this order because if you do not have 'Maghfirah' ie your sins are forgiven then you do not get the 'Rehmat' of Allah. How do we get our sins forgiven? – Love Ali (A.S) for the love of Ali (A.S) burns sins like a fire burns dry wood. People say that you do not need a means to get to Allah however if the Prophet cannot be saved without the 'rehmat' of Allah how can you be saved? The 'rehmat' of Allah is Prophet Mohammed (S.A). Look deep in the Quran and see the gems it hides. If anyone denies 'wilayat' then they are not going to be saved. Some Prophets hesitated on accepting 'wilayat' and the 'rehmat' of Allah and were punished by putting in the stomach of a fish. Allah has made Quran one 'rehmat' and Ali (A.S) and his progeny as the other 'rehmat'. He has said that the weight of 'rehmat' is the weight of the Quran and if anyone can be a 'rehmat' then he must weigh like the Quran. The Prophet has said; I leave among you two weighty things the Quran and the Ahle Bait. Thus the weight of the Quran is similar or same as the Ahle Bait. You cannot get the 'rehmat' of Allah without either one of them.

'Rehmat' means that you do not become a difficulty to any one. During the 4-year caliphate of Imam Ali (A.S) none could state that Imam Ali (A.S) was unjust. I would like to recite one incident to you. People believed in Imam Ali (A.S)'s justice to such an extent that even though they did not know him they acknowledged it. A little girl was cheated of her money by a butcher and was given less meat for the money she paid. She returned to the shopkeeper to ask for her right and he refused. She kept asking for help but none agreed until a man came and went into the butcher shop and kindly requested him to address this injustice three times politely. The butcher got mad and pushed the man out of his shop. The man told the little girl to be patient and you will get your right. Another man saw this happen and came running into the store and asked him do you know whom you pushed out of the store. The butcher repented to such an extent for pushing Imam Ali (A.S) out of his store that he took his own knife and cut his hand off. He took his hand and went into the court to ask forgiveness for his mistake. Imam Ali (A.S) put the hand where it belonged on the man's body and covered it with a cloth and he prayed to Allah and the hand become whole again. This is because the man accepted his sin and repented and through Imam Ali (A.S), Allah granted the butchers prayer and made his hand whole.

When the murderer of Imam Ali (A.S) was caught and brought before him he was asked; was I your bad Imam? Did I not give you your right and is this why you struck me with the sword? Imam Ali (A.S) told the people to take his murderer and not be unkind to him as long as he is

19th Lecture:

وَمَا أَمْرُهُمْ فُتِنٌ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

Prophet Yusuf (A.S) stated that his soul did not save him from sin. Soul usually has desires and leads one towards sin. The Prophets have been created as humans but they are sinless. If there were not human and did not sin then there is nothing special about that. If they are unable to sin as they are not human then there is nothing great about that as well. The greatness is that they are human and can commit sin but control their soul to such an extent that they do not sin. The angels on the other hand cannot sin at all. Therefore the angel commanded to pray, is always praying and cannot go against the command of Allah. Thus, if we see someone who does not sin then we call him or her angels. The Egyptian women therefore called Yusuf (A.S) an angel. The 'masoomeen' has such a great ability to control their soul and desires that they do not sin. People think, had Allah given us the same power we would be the same. However this is not true. The ability to control sin is a result of the knowledge of Allah and this stops sin. The greater the marifat (recognition) of Allah you have, the lesser is the chance of committing sin.

We should keep our voices low when others are praying and when Quran is being recited, as this is the voice of Allah. The command is to such an extent that we should not even raise our voice to the Prophet. At one time the companions of the Prophet were speaking loudly when the Prophet was speaking and Allah declares, "Do not raise your voice above that of the Prophet". Our society does not pay attention to this. We do not truly believe in Allah. We do not believe with certainty that He exists thus we disregard His order and commit sin. Our soul and its desires drag us toward sin and controlling the desires of the soul is a great accomplishment. If someone controls his soul to such an extent that he does not have to go to heaven but becomes the center of heaven himself. When Imam Ali (A.S) sold his soul to the will of Allah, Allah declares that Imam Ali (A.S)'s soul is the soul or 'nafs' of Allah or the will of Allah.

Some scholars think that the masoom are men like us when we state that they are men and have the ability to commit sin but do not do so. The only difference is that we do not have a special gift from Allah. This is not true as they are very superior human beings. We are humans who cannot control our souls and they are such that they do not even commit a minor sin. Yusuf (A.S) first impressed the society and the king with belief in his abilities and then the king surrendered his power to him. The masoom are such that without seeing Allah they believe in him to such an extent that he guides him on the right path.

Yusuf (A.S) states that my soul did not save me and had it not been for Allah's mercy I would have sinned. However Yusuf (A.S) did control his soul and avoided sin however the Quran shows that Yusuf (A.S) did not boast about this instead gave all the credit to Him to whom it was due – Allah. This is the characteristic of one with true ability he does not boast but others praise him to the extent that the enemy of Yusuf (A.S), Zulaikha praised him and stated that he is of the truthful.

her husband has been considered normal for many centuries before Islam. The small unit of a family has honor and if the woman of the family has other relationships then this honor would be turned to dishonor.

The women of Egypt discussed how could Zulaikha commit such an open sin. Zulaikha heard this and immediately sent a messenger to the women and asked them to come to her house. It is tradition that if a guest comes to your house you make arrangements to make him or her comfortable. It is a very great 'sawaab' to treat the guests well. The Prophet used to sit on the dirt floor and showed that such actions kill pride. Maybe this is why whenever we do a majalis in the honor of our masoomeen we sit on the floor. Therefore for those people, who are not handicapped and are sitting on chairs, should realize that the masoomeen are in the gathering and are sitting on the floor. The Zakir on the other hand is sitting on a high place as he is conveying a lofty message. He is asked by the masoomeen to do so. By reciting Allah's words the person reciting it is elevated. Zulaikha invited the women home and then gave each one of them a knife so that they could eat fruits. This is another tradition of Islam that when a guest comes home you should give him something to eat and drink. When someone leaves your house without eating then it is like visiting a grave wherein a dead person lives. It is further said that if you go by a grave and say fatiha then the person who is in the grave prays for you. Zulaikha gave knives in the hands of the women. She told him to walk in front of the women. Yusuf (A.S) obeyed right away. Yusuf (A.S) showed that you should obey the owner or ruler even if they are oppressors as long as this does not lead to sin. When Yusuf (A.S) went outside, the Quran states that as soon as these women saw Yusuf (A.S) they started to praise his appearance and said it seemed as though he is a sign of Allah. They said, "He is not a human but an honored angel in front of us." This ayat is showing that even before the time of Yusuf (A.S) people believed in Allah and the angels. Thus deen existed at that time. Then all of them cut their hands with the knife thinking that they were cutting fruit and did not even realize it. Being in the presence of a Masoom makes you forget pain. Thus it is famous for our Imams that if you want to remove an arrow from their body wait until they are in prayer. Imam Ali (A.S) appears before momins perhaps to decrease the pain of death as seeing him would make you forget pain.

13th Lecture:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ
مُتَّكِنًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا
رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ
هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿١٨﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ
رُودَتْهُ عَن نَّفْسِهِ فَأَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَفْعَلْ
وَلَيَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٩﴾

Allah has stated that when Prophet Yusuf (A.S) went in front of the women and they praised him stating that he cannot be a human but an angel. Zulaikha stated, “It he that you were using to degrade me. Now you see and fall in love with him as well.” She confessed having approached Yusuf (A.S) to commit sin. However Yusuf (A.S) did not sin and saved himself. Allah states that he preserved his ‘ismat’. Zulaikha states that if he does not follow my command then in return for this we will imprison him. He will then be counted among the unfortunate men. We had discussed yesterday that when Yusuf (A.S) went in front of the women it pertains to the time before he was put in prison and others state that it was after he was released from prison. The last ayat we discussed today shows that this was before he was put into prison. Even after knowing the truth Zulaikha refused to accept the truth. This is similar to the situation of the event of Ghadeer. The event of Ghadeer is described in many of the sunni books, but they do not accept it. Knowing is a different thing and accepting is a completely different thing. Zulaikha accepted that she was the sinner and Yusuf (A.S) was innocent. Despite this, at her behest Yusuf (A.S) was put into prison. Thus knowing the truth is different and accepting it is another. Had Aziz accepted the innocence of Yusuf (A.S) then he would not have been put in prison. In general it has been stated that the woman you love may give you wrong advice. Aziz listened to Zulaikha and imprisoned Yusuf (A.S). Thus the kingdom of Aziz was in the hands of Zulaikha. It is evident if man has power without ‘iman’ then he can only do bad deeds. Zulaikha did a sin, accepted and declared it and then imprisoned Yusuf (A.S). Thus the oppressor always tries to oppress the innocent masoomeen. The oppressor always tried to crush the oppressed. Allah states that despite this he will give the oppressed what he deserves. Allah took Yusuf (A.S) out of the prison and put him on the throne of Aziz. It is evident from this incident in the word ‘ismatana’ states that Yusuf (A.S) was masoom before he became a Prophet and saved his Ismat (innocence). Thus those who believe that a prophet is a common man and capable of sin before he became a Prophet are wrong. A Prophet is sinless from the time of birth to departure from this world. If anyone asks for proof of this then you can quote this ayat from the Quran. When Allah stated that Yusuf (A.S) saved his Ismat then this is the proof the Yusuf (A.S) was masoom. After millions of years of ‘ibadat’ of Allah when the Noor of the Prophet wiped the sweat off his brow, other prophets were created from it. People commonly believe that the signs of a momin are those of a lowly person and this is evident by Zulaikha’s statement that Yusuf (A.S) would be of the lowly people in prison. Zulaikha invited to sin, accepted it, announced it and then imprisoned an innocent person. This is the biggest sin you can do – imprison an innocent person. Masoomeen state that if you

is why the leader of momins alone stood. Once Imam Ali (A.S) killed Amr he took his head and went to the Prophet. The sister of Amr Abd Wadd came to the body of her brother and saw that his armour was intact she stated, “If any but Ali (A.S) had killed you I would have mourned for you till eternity. Your killer is an Imam of the Muslims and I see him that he is so praiseworthy. The sign by which you can separate the good person from the evil one among men is Ali (A.S). The prophet has said, “Oh Ali (A.S) only the momin and the one who is born to a married couple can love you and others cannot love you”. Thus, if someone is not a momin or is illegitimately born then they cannot love Imam Ali (A.S).

On the basis of being ‘siddiq’, Yusuf (A.S) was called Allah’s friend. The Prophet states, “Ali (A.S) is the best of the truthful and ‘siddiq’”. Imam Ali (A.S) was the best of the ‘siddiq’. Thus he is not only able to save people and take them to heaven but he is so pure that he is able to distribute admittance to heaven. The ‘sadaqat’ (truthfulness) of Imam Ali (A.S) was such that when people came forward to give ‘bait’ (allegiance) and shook their hands, the thumbs of Hasan (A.S) and Hussain (A.S) became sore. When one man came forward, Imam Ali (A.S) told him not to turn his face away from him. The man stated that how can I turn my heart away from you? Imam Ali (A.S) stated that; no, your heart will turn from me and you will murder me. At another time when he was in a store, he told everyone that this man is going to kill him. Imam Ali (A.S) kept putting proof in front of the world. In this month of Ramazaan Imam Ali (A.S) would break his fast with dry bread and milk or salt. During iftar of the 18th day of Ramazaan with one of his daughters, she offered both milk and salt. He told her, “oh daughter did you ever see me eat two things in one meal”. He did ‘ibadat’ (prayers) all night and kept going out to look at the darkness of the sky and would come back inside and continued his ‘ibadat’. Just as Imam Hussain (A.S) was restless on the night before Ashoor, Imam Ali (A.S) was doing the same thing. As Imam Ali (A.S) tried to leave his home for prayers, the flora and fauna (of his house) tried to stop him and he told his son Imam Hasan (A.S) to look after them, as he was not coming back. When Imam Ali (A.S) got to the mosque, he saw a man sleeping and he woke him up but the man was hiding a sword steeped in poison under the sheets. A follower of Ali (A.S) heard a noise as though someone is being murdered and he came out to find a person running and caught him. The poisonous sword was used on Imam Ali (A.S)’s head when he bowed in sajda. Imam Ali (A.S) picked up the dust and rubbed it in his wound and stated, “ By the ‘Rabb of Kaaba’ I have succeeded!” When his children ran to the mosque they found him writhing in the mosque. Imam Hasan (A.S) could not bear seeing the wound on the head of Imam Ali (A.S). What about Imam Hussain (A.S) and his sister and family, on the day of Ashura when there was no one around to help.

they are pure and sinless. Our Prophet also made all around him, accept that he is pure and sinless and they believed in him. After this he preached Islam. Yusuf (A.S) did this so that the king knows with everything else he did not commit any sin in the absence of the king. Thus one who is pure can help others purify their soul.

The Quran states Prophet Mohammed (S.A) is ‘Rasool’; he recites the ayat in front of the people and then purify their souls. The speeches of our friends do not necessarily impress, as they are not completely pure and sincere. The Prophet collected the ‘Panjetan’ with him under a blanket and then declared that these are the ‘Ahle Bait’. Allah shows that he only makes the pure people his ‘wali’ or sign on earth. Then after this the ‘Ayat e Tatheer’ was revealed. Before ‘wilayat’, purity or ‘taharat’ is mandatory. Thus Yusuf (A.S) did not leave the prison.

The king’s name is unknown and may be Rayyan or Aziz. These were the Pharaohs and they had different names. The title of the king may have been ‘Aziz’. Others think that Aziz was the prime minister and the true power behind the throne. At any rate the king called the women and asked them when you desired to attract Yusuf (A.S) toward yourself then what did you see? They replied that Allah is pure but we did not see any impurity in Yusuf (A.S). The women were the witnesses to the purity of Yusuf (A.S). At this time Zulaikha declares that ‘haqq’ was separated from ‘batil’; truth from falsehood. In the battle of Siffin, Imam Ali (A.S) stopped his companions when Mauwiya (L.A) raised the boxes on a spear and called it the Quran. Imam Ali (A.S) stated that he is the ‘Kalimatul Haqq’ (True word) but he is misleading you, in other words there were stones in the boxes and not the Quran. Imam Ali (A.S) stated that he is the ‘speaking Quran’. When the boxes were opened then bricks were seen in them and truth was separated from falsehood. Both Aziz and Zulaikha tried to make Yusuf (A.S) appear impure but failed; Allah protected Yusuf (A.S). In a similar fashion, people tried to convince Ali (A.S) to have a mediator from each side to avoid battle of Siffin. Imam Ali (A.S) stated that they should follow that which he states. Eventually Mauwiya was made the king. At this time all realized that the words of Ali (A.S) were true and the others were speaking falsehood and a sinner like Mauwiya was made king. In a similar fashion, Zulaikha declared that Yusuf (A.S) did no sin and is among the pure sinless ones. Thus the enemy of Yusuf (A.S) is stating that Yusuf (A.S) is among the pure. Thus the enemy has to accept the purity of those whom Allah wants to protect. If Allah wants then even the enemy becomes a supporter of your cause. Allah has stated that if you wish to be cunning be so, but Allah is more ‘cunning’. Thus he used her tongue to declare the truth later. Now do you understand when Mohammed (S.A) declared Ali (A.S) as Moula, his enemies congratulated him and stated that he has now become Moula for them and for the ‘momins and mominat’.

In the battle of Khandaq, Moula Ali (A.S) killed Amr Abd E Wadd. In this battle the character of Ali (A.S) was very important. When Imam Ali (A.S) came forward to the challenge of Amr Abd E Wadd wherein he stated muslims to come forward so that I may send you to heaven. There were only two men who stood forward one was Amir Ul Momineen Imam Ali (A.S) and another person. The other person stopped those around him from fighting and stated who is going to fight this powerful man. Why didn’t Malik E Ashtar, Salmaan come forward? I think that this was because when the Prophet sent Imam Ali (A.S) forward to prove a point. When Imam Ali (A.S) went forward the Prophet stated, “the comprehensive (complete) ‘Iman’ is going against the comprehensive (complete) ‘kufr’”. The commander of the ‘kuffars’ was Amr Abd E Wadd and this

have sinned then you should try to hide it and then ask for forgiveness. God forbid, if you drink alcohol you should not announce it publicly with pride. Doing so will lead others on the path of sin and this is the biggest sin.

When miserable Zulaikha was going around in the streets of Egypt and repented and asked for forgiveness the Allah told Yusuf (A.S) to forgive her. Thus, if you keep pure love in your heart for the Ahle Bait, then they can get you forgiveness. Once Allah forgave Zulaikha then she was raised back to the same position. Aziz sent Zulaikha out of his palace once he recognized Yusuf (A.S) as a Prophet. Once Allah forgave Zulaikha she was returned to the palace of Aziz as Queen at the behest of Yusuf (A.S). Allah has given this as a hope to every sinner that he would accept the ‘tauba’ (repentance) and returns them to the same position. Allah states that either a man or woman if he or she asks for forgiveness if he is a ‘momin’ then his sins are forgiven. If someone does a good deed in this world then Allah gives you a pure life in this world and the hereafter.

Zulaikha threatened Yusuf (A.S) with prison but he did not sin due to his love for Allah. A Prophet does not sin even if he is attracted by bribes and does not sin if he is threatened. Imam Ali (A.S) did not accept the caliphate even when it was offered to him and Imam Hussain (A.S) did not change Imamatus even on being threatened.

Yusuf (A.S) states that better than going toward the sin as invited by people, I would rather go to prison. Allah asks Allah to protect him against the cunning of these people. Yusuf (A.S) is showing that, without Allah’s help none can be saved from sin. Yusuf (A.S) states that if I fall trap of these cunning people, then I will become ‘Jahil’ (ignorant). Why is it that Arabs were called ‘Jahil’ or ignorant despite them being literate and poets? This is because they sinned. Imam Ali (A.S) stated that before Islam you Arabs were so lowly that you ate snakes and scorpions and drank dirty water from pots. Prophet Mohammed (S.A) showed you how to protect yourself from it. At that time stealing, cheating, lying and backbiting were common among the Arabs. Going back to the ayat Yusuf (A.S) is stating that the prison is better for him than committing sin.

The place where man’s soul is free is heaven and where the soul is imprisoned due to sin is hell. Thus Yusuf (A.S) states that the prison is the best place for him as his soul would be free from sin. Once Yusuf (A.S) was in the prison he stated that he saved himself from sin then why did Allah put him in prison? Yusuf (A.S) had asked in his prayer that he would rather go to prison instead of sinning, Allah granted his prayer; had he prayed for something else it would be granted too. All the experiences of Yusuf (A.S) as a traveler, slave and prisoner would help him deal with people when he was raised to the throne. Thus it is clear that if a Prophet asks for a prayer to Allah it is granted. In order for prayer to be accepted the person should be very clear that he should be saved from sin and then he should be of a pure heart. Sins stop our prayers from being answered. Abstaining from sins helps grant prayers. This incident shows that if an offspring of the Prophet raises his or her hands in prayer it is granted right away. When Bibi Fatima (S.A) raised her hands and stated the clothes of Hasnain (A.S) are with the tailor. Allah sent Rizwaan with clothes and he proudly called himself Hussain (A.S)’s tailor. Angel Gibrael is Hussain (A.S)’s slave. The point to note the honor in these relations is the closeness to Hussain (A.S). All of you are the lovers of Hussain (A.S), remember your position. Fitrus rubbed the cradle of

Hussain (A.S) and his wings were returned to him. During delivery of Bibi Fatima (S.A), Hawwa, and Sara were midwives. The angels looked after her babies.

18th Lecture:

وَقَالَ الْمَلِكُ أَتُؤْمِنُ بِهِ فَمَا جَاءَهُ
يُوسُفَ عَنْ نَفْسِهِ، فَلَمَّا حَدَّثَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ
أَمَرَ أَتُؤْمِنُ بِالْعَرَبِ الْفَتَنَ حَصْحَصَ الْحَقِّ أَنَا وَنِدَّتُهُ عَنْ نَفْسِهِ وَإِنَّهُ
لَمِنَ الصَّادِقِينَ ﴿٥٦﴾ ذَلِكَ لِيَعْلَمَ أَكَيْسَ لَمْ أَكُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا
يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٧﴾

When Yusuf (A.S) interpreted the dream then the king ordered that Yusuf (A.S) be brought to him. Yusuf (A.S) immediately told the person (who was sent to call him) to ask the king, his opinion for those women who had cut their fingers and “Allah knows them well”. The king called the women and asked them what they felt, when they saw Yusuf (A.S). They replied that they saw Yusuf (A.S) as a perfect being and did not see any fault in him. The wife of Aziz then replied that the truth is separated from the lie and Zulaikah had desired Yusuf (A.S) for sin and he is truthful and sinless. This is so that the king becomes aware that there was no sin even when in solitude. Allah does not guide those who are cunning and commit sin.

The first thing discussed in this ayat is that the king sent someone to bring Yusuf (A.S). This shows that no matter how big the king he always needs a wise and knowledgeable person. The Quran states that the king should be hakim and if he is not a wise and knowledgeable person then he is dependent on someone else. This went as far as when the Caliph stated, “If Ali (A.S) were not there, we wouldn’t be there either”. If a hakim becomes king then he is not dependent on anyone else. This shows that there are two types of people, those who are against Ali (A.S) and those who love Ali (A.S). If Ali (A.S) were able to save even those who are against him in this world then why wouldn’t he save those who love him in the hereafter?

The messenger came to Yusuf (A.S) with a message from the king meaning he going to be released from prison. Yusuf (A.S) is at peace and does not consider release from prison important but found it more important that everyone become aware of his pure character. He refused to leave prison until everyone become aware of his character. He told the messenger to return to the king and ask him about the women. Prophet Mohammed (S.A) stated it is natural for a man to seek freedom from prison as a first priority. However Yusuf (A.S) interpreted the dream of the king without any condition that he be freed from the prison. Thus you should put the benefit of society ahead of one’s own benefit. Then when he was being released from prison he replies in such a manner that truth became distinguished from lie. This shows that he is not an ordinary man. We are greedy and feel that the ends justify the means. Yusuf (A.S) wanted all to know that he is pure and sinless and they would believe in him completely. Once the rule of the kingdom comes to him, he would be pure and would be able to declare the oneness of Allah to all at that time. Once the purity is stamped on the hearts of those around him then he would convey the message. All Prophets adopt this method they make sure that all men are sure in their hearts that

just yourself. When man thinks of others then his difficulties are easy by Allah. Allah saved Yusuf (A.S) in this manner once Yusuf (A.S) had saved society.

The ayat states that the skinny cows ate the fat cows. The ears of wheat mentioned total 14 years. Thus Yusuf (A.S) talked of 7 years of plenty and 7 years of famine. There is no mention of the 15th year in the dream. Yet Yusuf (A.S) states about the 15th year and states that Allah will help people. Thus prophets have the knowledge of the ‘ghaib’, he thus had knowledge of the interpretation of dreams and of the knowledge of the ‘ghaib’.

A leader requires the following characteristics

- * He should be pious.
- * He should be truthful. He should do that which he talks of and talks of that which is in his heart.
- * He should possess knowledge.
- * He should be able to think and plan for the future.
- * His character should be such that the entire community should want to follow him.

Imam Ali (A.S) is the most pious, he is the most ‘siddiq’, and the person who has taught all therefore there is none but Ali (A.S) who should be the leader.

14th Lecture:

قَالَ رَبِّ آلَيْسَ بِأَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ
الْجَاهِلِينَ ﴿٢٢﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٢٣﴾ ثُمَّ بَدَأَ لَهُمْ مِن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُنتُهُ
حَسَنٌ حِينَئِذٍ ﴿٢٤﴾

Allah states in connection with the incident of Prophet Yusuf (A.S) that even after Aziz knew the truth, carefully observed his actions and when the purity and chastity of Yusuf (A.S) were clearly evident; he put Yusuf (A.S) in prison for an unknown length of time. .. This is because there was a curtain over his heart and he did not see the truth. Thus he tried to crush the truth. All rulers at all times tried to crush truth.

The ten brothers of Yusuf (A.S) united against him and tried to oppress him. In the next incident Zulaikha became his enemy when she was unable to have her way with Yusuf (A.S). Allah revealed many signs proving the innocence of Yusuf (A.S). For example, his shirt was torn in the back not the front. A baby who was in a cradle spoke and gave witness to Yusuf (A.S)’s innocence. This is one of the miracles of Yusuf (A.S). When the women of Egypt saw Yusuf (A.S) they stated that he is an angel. Zulaikha who had invited Yusuf (A.S) to sin surrendered and accepted her sin and his innocence. These were clear signs and Zulaikha also declared openly her sin. Despite this the ruler imprisoned Yusuf (A.S). Thus unjust rulers oppress the weak and try to hide the truth.

This is evident that the more oppressed a masoom, then the more unjust the ruler is. If the ruler was not unjust and a tyrant why would he imprison Yusuf (A.S)? Allah has stated that for any thing having a witness is adequate. Allah made available more than that and Zulaikha accepted her sin and should have been punished and corrected. Thus you deduce that if the ruler is an oppressor he will oppress the masoom as much as he can. The more masoom the person the more oppressed he is. You should keep this in mind. Oppressors confronted Imam Ali (A.S) and the rulership of injustice oppressed him. A rope was tied around the neck of Imam Ali (A.S). He kept quiet under oppression for 25 years. As the oppression increased then the masoom has greater difficulty in living. Had Ali (A.S) not kept quiet then the religion would be crushed. When Bibi Fatima (S.A) lost her father the Prophet, she had to face the same oppressors. Bibi Fatima (S.A) was the topic of the ‘Ayat e Tatheer’. When Gibrael asked who is under the blanket, Allah replies Fatima (S.A), her father, her husband and her sons. When she went to ask for her right in the court of injustice it was denied. Under oppression the masoom has to ponder carefully the benefit and loss of the ‘Umma’ (society). Bibi Zehra (S.A) killed two birds with one stone in this incident. She showed that the oppressor did not give the daughter her inheritance and did not give the Prophet’s daughter her inheritance. How can the society benefit from an oppressor like

this who did not take care of Prophet's daughter? How can such a person lead the society on the right path?

Bibi Fatima (S.A) also taught that we should not give up our rights. She did not need the few date palms or the land. The point was that in opposition to oppression the voice of justice should be raised. Bibi Fatima (S.A) went alone with her sons, Imam Ali (A.S) and a companion. A few people raised their voice against the power of the tyrant ruler and the majority. When she returned and told Imam Ali (A.S) you are sitting at home when my rights were oppressed. Imam Ali (A.S) drew his sword to get the right of Bibi Fatima (S.A). At the same time azan was heard. Imam Ali (A.S) stopped and said that if I go forth for your right, your father's religion will be erased. Bibi Fatima (S.A) wanted to protect the religion for the believers and gave up her right.

Yusuf (A.S) shows us how to behave even if we are imprisoned. Soon thereafter two youth were put in the prison cell with him. When the two youth entered they stayed for a few days. There were a few incidents that the two men were impressed with Yusuf (A.S)'s piety. One said that he dreamt that Yusuf (A.S) was squeezing grapes to make wine the other stated that he saw bread at his head when he was sleeping. They stated that they are asking him as they find him to be pure and of great character. They called Yusuf (A.S) 'mohsin' as he looked after the sick people in prison and took care of those who needed help. Thus by doing good deeds he won the hearts of the prisoners. He thus became 'mohsin' or the one who does 'ehsan' (favours). It is evident that even in the prison one can do good deeds and win hearts as long as their hearts are open. Allah demonstrates that sometimes 'masoomeen' are imprisoned and this does not make them criminals.

The two people who joined Yusuf (A.S) in prison were the cook of the king and his companion. They described their dreams to Yusuf (A.S). Why did these two men ask Yusuf (A.S) and none other in the prison? They stated that they asked him because he was 'mohsin'. All people at all times know that a pure and sincere person alone can solve their problems.

Yusuf (A.S) replied that he would interpret the dreams. He stated that he would reveal the interpretation when the dinner is served and not at this time. Why did he wait? There are many interpretations of this incident. One possibility is that a hungry person is weak and if he is told the interpretation of his dream then he may be attentive and if he is told after the food is eaten then he may not pay any attention. By waiting for the interpretation of his dream he will listen more closely. If one needs something right away then he will pay closer attention. Thus Yusuf (A.S) made them wait for the interpretation of his dream so that he may pay closer attention.

If someone comes to ask you money and you keep giving a discourse he will wait until you finish and once you give him the money he will go away. Yusuf (A.S) in the meantime started a discourse to these two people. He stated that Allah is one. By doing this he taught and invited these people to Allah. Yusuf (A.S) also would make the prisoners realize who Allah is and what the relationship of Allah with Yusuf (A.S) is. They would be aware that Yusuf (A.S) is a Prophet of Allah and would accept his word.

Yusuf (A.S) replies that he will show you that which Allah revealed to him when he interprets the dreams. Further he explained why Allah gave him the knowledge and not to them. He stated, "I

The man addressing Yusuf (A.S) called him 'siddiq'. This word has been used in the Quran for Ibraheem (A.S).

"Oh Prophet mention Ibraheem (A.S) in this book and remember him as he is a 'Siddiq' Prophet". As Ibraheem (A.S) was 'Siddiq', Allah made him his friend. Idris who was the ancestor of Noah (A.S) was also called 'Siddiq'. The ayat states remember Idris, who is 'siddiq' and therefore we have made his position high. Allah has raised Idris to heaven due to his prayers and showed him heaven. Idris liked heaven and asked to remain so Allah let him remain. The Quran states that we gave Idris the position of 'Ali (A.S)' in heaven, as he was 'siddiq'. Isa ibn Mariam (A.S) was described and Bibi Mariam (A.S) was called 'siddiq'. Allah chose him because she was a 'siddiq' and Allah picked her to be the mother of the Prophet. Thus the parents of prophets are 'siddiq'. For Yusuf (A.S), Allah states that as he is 'siddiq' and he is being honored. The people who pray are with those on whom Allah has bestowed his gifts, as they are 'siddiq'. The companions of the siddiq people are benefited because they associated themselves the 'siddiqeen'.

If Allah calls someone 'siddiq' then he raises him, gives him power, gives him the position of 'Ali (A.S)', makes them his friend and purifies them. These people are given gifts from Allah. The Prophet states that, "Oh Ali (A.S), you are that person whom Allah has named siddiq and you are 'siddiq e akber' (the biggest siddiq)".

Yusuf (A.S) introduced 'tauhed' and stated that he is on the religion of his forefathers Ibraheem (A.S). He is devoted to the other people who need help in the prison. Yusuf (A.S) did not have pride, did not associate anyone with Allah therefore he is called 'siddiq'. Yusuf (A.S) interpreted the dreams with his knowledge. He stated that for seven years do a lot of agriculture and save some of the crop. For the next seven years there will be famine and you can eat the food you had saved up. For the first seven years use the cattle to farm. When there is famine you can eat the stored wheat. You should save some seed so that you can use later. Once the 14 years are completed, then a year will come when Allah will help the people. First there will be a reward, then a test, then a reward again. Allah gives ease after every difficulty. This is the way of Allah. In this manner, Yusuf (A.S) showed that do not regard me as just the interpreter of dreams. He showed that he is an administrator and advised the king on how to do agriculture and to save the grain. "Oh Yusuf (A.S) we have been told to rely on Allah then why should we save, Allah will give us again". Yusuf (A.S) is showing us that you should save for a difficult time later. Allah does not like stinginess. If something is left over after you use it then you should save it for later. Yusuf (A.S) showed that he is able to establish institutions and run them. In the seven years of plenty, Yusuf (A.S) collected such a large amount of grain and administered it so well that there was enough food for those who lived as far as Yemen, Israel and Iraq. Thus a prophet is able to run many things in the universe.

Yusuf (A.S) was in the prison when he interpreted his dreams. When the man returned with the king he interpreted the dream right away. The Quran is showing us that at one place interpreting the benefit of a person and the other is the benefit of society. Yusuf (A.S) could have negotiated his release before he interpreted his dream instead he saw the benefit of society and immediately interpreted his dream. Therefore forget your benefit and be generous and remember others. You should think of the benefit of the majority. Therefore save the jamaat, the ummat and society not

17th Lecture:

وَقَالَ

الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلْنَ سَبْعَ عَجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَأْتِيهَا الْمَلَأُ أَفْشُونٍ فِي رُءُوسِهِنَّ إِن كُنْتُمْ لِلرُّءُوسَاءِ تَعْبِرُونَ ﴿١٦﴾ قَالُوا أَضَعَتْ أَحْلَمَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَلِيلِينَ ﴿١٧﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٨﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلْنَ سَبْعَ عَجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلَّنَا لَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٩﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٢٠﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا نَحْصِفُونَ ﴿٢١﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يَغَابُ الْخَلْقُ وَفِيهِ يَعْصِرُونَ ﴿٢٢﴾

When the king's dream could not be interpreted by his courtiers, Yusuf (A.S) was remembered by the man who was the king's wine server. The king's courtiers stated that these dreams are likely because of bad food and we cannot interpret the dream. The man who gave wine to the king asked the king to follow him if he wanted his dream interpreted. When they arrived to Yusuf (A.S), he said, "Oh truthful Yusuf (A.S) give a fatwa". 'Fatwa' means you derive something from the Quran or the hadees and then announce it. You have to ponder on the facts and try to deduce the unknown after studying that you know. You experience the dream but not the interpretation of it. Yusuf (A.S) knew some rules regarding interpretation of dreams and applied these rules to the king's dream and interpreted them.

The dreams had to do with seven fat cows and seven lean cows, seven fat ears of wheat and seven dry ears of wheat. The king states that after he returns from Yusuf (A.S) with the interpretation of the dreams, then the 'people' would know. Who are these people and what would they know? Some say perhaps these are the people who like to interpret dreams themselves but were unable to do so. Thus in this manner they may learn how dreams are interpreted. Another group thinks that once those people realize the position of Yusuf (A.S) once he interprets the dream then they would acknowledge his knowledge and position. The latter explanation ties in with the earlier statement of Yusuf (A.S) wherein he had asked the man to go and mention it to the king about Yusuf (A.S) in the prison.

have rejected those people and the society of kuffars (disbelievers)". Thus he showed that if you do 'kufr' then knowledge is taken away. As long as 'iman' remains then there is knowledge. Yusuf (A.S) states that he kept aloof from 'kufr'. Allah therefore gave him the knowledge to interpret dreams. Yusuf (A.S) did 'tabarra' i.e. he rejected and left injustice. He states that he is on the path of his ancestors Ibraheem (A.S), Isaac (A.S), Yaqoob (A.S). This is, as the Quran wants to show that the religion of Ibraheem (A.S), Isaac (A.S), Yaqoob (A.S) and Yusuf (A.S) is the religion of our Prophet – the religion of Islam. 'Tabarra' means that you do not accept the characteristics of the enemy. 'Tawalla' means accepting and propagating the religion of the Prophet. 'Tabarra' and 'Tawalla' make truth evident.

Tonight is the night of Imam Hasan (A.S)'s birth. All the people who did 'tabarra and tawalla' on the earth and in the heavens came to the earth. They did this in honor of the birth of the grandson of Prophet, Imam Ali (A.S) and Bibi Zehra (S.A). Angel did not say Khatijah (S.A)'s son was born but he did not say this. He did not say Abu Talib (A.S)'s son but he did not say this. The angel is pure and innocent and wanted to teach us who are the father and grandfather of Hasan (A.S). This is so that it becomes clear later if someone opposes Hasan (A.S) then he is opposing the grandson of the Prophet and the son of Imam Ali (A.S) and Bibi Fatima (S.A). The angels described the incident of hijrat wherein Imam Ali (A.S) slept on the bed of the Prophet. Allah asked the angels which one of you would give his life for another. None replied. Allah commanded the angels to congratulate Imam Ali (A.S). At this time the angels stated congratulations "Oh son of Abu Talib (A.S)". If one sees bravery then these people are the sons of Abu Talib (A.S).

Abdul Haqq Dehalvi states in his book that Allah gave the Prophet two sons. Imam Hasan (A.S) resembled the upper part of the face of the Prophet and Imam Hussain (A.S) the lower half of the face of the Prophet. The entire life of the Prophet is summarized in his two grandsons. The Prophet was not 'shaheed' however his grandsons were given 'shahadat'; Imam Hasan (A.S) with poison and Imam Hussain (A.S) by the sword. Dehalvi states in his book that the Prophets life is incomplete as he did not get 'shahadat' but was completed for him by his grandsons. If the Prophets life was completed by these two how can our religion be complete without them?

15th Lecture:

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَدْتُ
 أَنْعَصِرَ حَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَدْتُ أَنْحِيلَ فَوْقَ رَأْسِي خُبْرًا فَأَكُلُ
 الْعَلْيَ مِنْهُ نَبْغًا يَتَأْوِيلُهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا
 يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا
 ذَلِكَمَا مِمَّا عَلَّمْنِي رَبِّي إِنَّكَ تَرَاكَ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ
 بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾ وَأَتَيْنَتْ مَلَأَةً عَبَاءً ابْنَاهُ مِنْ إِسْحَاقَ
 وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ
 عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾
 يَتَصَحَّحَنِي السِّجْنُ وَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ
 الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ
 وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا
 تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
 يَعْلَمُونَ ﴿٤٠﴾

Allah states that Yusuf (A.S) was in prison and many other prisoners were with him. Then two young men were imprisoned and they told him about their dreams and asked him to interpret the dreams, as he seemed to be a pious man. Yusuf (A.S) stated that they would have to wait until dinnertime before he interprets the dream. He stated that Allah gave the knowledge of interpretation of dreams to Yusuf (A.S) because he had rejected the kaffirs. He then stated that he stayed with the religion of his forefathers. Who were the forefathers? They were Ibraheem (A.S), Isaac (A.S), Yaqoob (A.S) and none of them committed shirk. Shirk means accepting someone other than Allah. Quran has stated over and over do not stay with the religion of your forefathers, as they are kuffars, use your intellect and accept Islam. Yusuf (A.S) confirmed the religion of his forefathers who were not kuffars and did not do any shirk. By doing this Yusuf (A.S) established that he is a descendant of Ibraheem (A.S) and Yaqoob (A.S). Ibraheem (A.S), Isaac (A.S) and Yaqoob (A.S) were prophets of Allah. Yusuf (A.S) clearly stated that the religion of his forefathers was the right path. None of these people were 'mushrik' or those who associated others with Allah. If anyone asks are the parents of a Prophet 'mushrik'? Yusuf (A.S) has clearly shown that the parents of a Prophet cannot be 'mushrik'. The word used by Yusuf (A.S) for himself and his ancestors was a general word and not restricted to him as a person. Thus he meant that the ancestors of all prophets couldn't be 'mushrik'. This is a fundamental part of our belief. In addition to the names he used words that were general 'abai' (ancestors) implied that the father of Ibraheem (A.S) was also not a 'mushrik'.

In the dream, the king saw seven fat cows and seven thin cows and the fat cows are eating the thin cows. There are seven bountiful ears of wheat and seven were dry. The court was full of wise men, literate people and magicians none replied. The historians in the court, the cartographers etc could not interpret the dream. There are three types of dreams one is a message from Allah, the other is where a pious soul goes to see heaven and the third is an impure dream that misleads you. The courtiers started to say that they are unable to classify the dream and are unable to interpret the dream. The person who gave the king wine remembered after some days about the person who interpreted his dream. Quran states that once you get an easy life then you forget all hardships and also Allah as this man forgot the time in prison and the person who guided him (his rabb or Yusuf (A.S)). Therefore you should not let desire overcome you as these will cause difficulty for you. After some days had passed then he remembered Yusuf (A.S) and stated that we should go in front of him and recite these dreams to him to be interpreted. Quran therefore shows that if you want to learn something you have to go to the master and not make him come to you. A thirsty person has to go to the well; he cannot make the well come to him. Allah states that we cannot punish any people until we send them a messenger. Some ask us what of those people who do not know of Allah; will they also be sent to hell. Proof of Allah can be in many instances for example if he has given you intellect then you should be able to find him. In some other interpretation it may mean that he will send a Prophet. In a third instance, it is said that the proof will be shown to some on the day of judgment and after they see the proof they will not accept it and will be sent to hell. Thus there is a difference between knowing and believing. In this incident the king Aziz knew that Yusuf (A.S) was innocent but still sent him to prison.

Both Shia and Sunni state that the Prophet stated 'Mankunto Moula Haaza Aliun Moula' (Ali (A.S) is moula to whom I am moula). Thus all know this but few accept it. This is as though you are telling someone that we know that you are an executive officer but we will call you a peon. All accept that the height of intellect and knowledge of Imam Ali (A.S). Thus if you refuse to accept the 'hujjat' or proof, punishment remains on the day of judgment.

Moses drank wine. Islam makes anything haraam which harms either your soul or your body. Some claim that drinking increases their creativity but this is wrong. Wine is called 'qamr' because it dulls your brain and takes you away from Allah. This is going to be 'haraam' at all times. Even if this had been not 'haraam' then the Prophets would not touch it because it is 'najis' as it harms the soul. To the second dreamer; Yusuf (A.S) stated that the birds that pick up the bread from his head indicated that you would be hanged and the birds would pick your brain. One person was happy that he would be closer to the King and the other was unhappy that he is going to be hanged. Now, the second person started to doubt Yusuf (A.S). Yusuf (A.S) replies that this is going to happen, as it is the will of Allah. In this manner he indicated that he is not interpreting dreams but he is reciting Allah's will and this will occur. Thus if a Prophet states something about the future then it will come to pass. When Imam Ali (A.S) states, "Oh Meesam, you will be killed because you are my lover. Your tongue will be cut out of your throat and you will be beheaded". Meesam accepted this. Moulana stated that even then your tongue would continue to recite our praises. Meesam was killed for singing the praises of Imam Ali (A.S) and was offered the choice in the manner in which he should be killed. He was killed in the manner described by Imam Ali (A.S) but the recitation of the praise of Imam Ali (A.S) did not stop. There are two things that did not cease; one is the 'Zikr' of Allah being recited by Imam Hussain (A.S) on his head being cut off and the 'zikr' of Imam Ali (A.S) by Meesam. This is because in reality these are one and the same, 'Zikr' of Allah and 'Zikr' of Imam Ali (A.S).

Yusuf (A.S) states to the prisoner (who was friend of the King) that if you meet your king you should tell him that Yusuf (A.S), who is in prison, interpreted the dream. This is because the Prophet likes to have his attributes and praises be recited to others. But when he was released from prison, Shaitan made him forget the words of his Allah or Rabb. What does this mean? If you think that this means Yusuf (A.S) and it means that he forgot Allah and asked a man for help, then you are wrong. This is why the Quran alone is insufficient for its interpretation. Then Yusuf (A.S) remained in the prison for seven or so more years. This interpretation is wrong, as a Prophet can never forget Allah for a moment of his life. The Prophet can never forget the zikr of Allah. The true meaning of this ayat is that the person forgot the words of his Rabb. As the words of Yusuf (A.S) encouraged this man and helped him survive long enough to leave the prison, he was his 'rabb' or a person who guided him. He taught him 'tauheed' (Allah is one) and taught him about the prophet and guided him. Thus Yusuf (A.S) was his 'rabb', in a manner of speaking. Thus an owner or one who provides sustenance is 'rabb' as is one who has guided someone. What about the person who was taught by Allah and taught all in the universe he taught the angels and all the other Prophets then is he not their 'rabb'. Then all other people who will be 'rabb' for all those who follow then he is the 'rabb'. Imam Ali (A.S) is the first Rabb who taught all the other 'rabb' that followed. In any case this ayat does not mean that Yusuf (A.S) forgot Allah and asked a person for help.

One night king saw a dream and he asked those who were close to him, to interpret his dream. Then the companion of the king remembered the person in the prison who interprets dreams correctly. Yusuf (A.S) did not ask his name to be mentioned to the king in order to be rescued from the prison but so that he may provide guidance to a person seeking help. Ahle Bait also wants their 'zikr' so that people may be guided.

Ponder in the books written by sunnis that state that Imam Ali (A.S) did not do any shirk ever. Thus his character is similar to that of the Prophets. Just as the ancestors of the Prophets cannot be mushrik therefore his father cannot be a mushrik but a believer in Allah. Imam Ali (A.S) stated that if the iman of Abu Talib (A.S) would be put on one scale and the iman of the rest of the universe in the other scale Abu Talib (A.S)'s scale would be heavier. How could this be? A hadith of Prophet states, "If a person starts a good tradition and this goes on to the day of judgment then he will get the reward for this. If someone starts a bad tradition he will get the punishment as a result of this." It is said that without Abu Talib (A.S) the foundations of Islam would be weak (A hadith of Imam Hasan (A.S)). Thus all the good deeds done by all Muslims till the day of judgment will be credited towards Abu Talib (A.S).

Yusuf (A.S) states that never committing shirk is a gift from Allah to us. Thus 'nabuwat' is a gift from Allah to all people. This is because the prophets teach the people the knowledge from Allah. When they are led and follow the right path, they are kept away from hell and get closer to heaven. 'Wilayat' is a gift from Allah. 'Wilayat' like Prophet hood is a similar kind of gift from Allah. The heart with 'wilayat' is one that loves the prophet and the Ahle Bait should do a sajda of thanks as he has received a gift from Allah.

Yusuf (A.S) then states "Oh friends of the prison." He is showing us the proper manners. He did not call them "Oh criminals" but called them 'friends of the prison'. If you use kind words to speak to a person of low character he will listen to you carefully. He asks them, are a lot of gods better or is a single God better? These men had asked Yusuf (A.S) to interpret their dreams and he is asking them to reply his question? So Yusuf (A.S) is trying to invite these people to the right path and teaching them his religion. If you believe that Allah is one (tauheed) this is the foundation of religion. Once this is firm then you will believe 'wilayat', 'nabuwat' and follow the religion. Yusuf (A.S) has shown that if you plainly state your religion then people may not listen. Therefore, he asked a question if one Allah is better than many gods. If many gods get together then they are unlikely to agree on one thing. Therefore uniting on a single cause is unlikely to achieve. Whereas with one God disparity is unlikely. They replied, "One God is better". He then asked to believe in one God and recite the 'kalima'. Yusuf (A.S) states that these gods are those who named and prayed in a fashion similar to your forefathers. In many occasions, Allah placed those who believed in one God among the polytheists. Yusuf (A.S) is the first example of preaching in the prison.

The names of Gods have no basis they are just names you picked says Yusuf (A.S). This shows us that we should have an intellectual and logical basis for our beliefs. Either the Prophet should tell you then you believe or you should have a logical reason. For instance many Gods would disagree with each other and be weaker than a single God therefore believe in the unity of God.

Yusuf (A.S) stated that Allah is the only ruler on this earth. As soon as they accepted a single God, he started preaching against the oppressors and started a rebellion in the prison. He states that pray to none but Him. In those times people used to pray to the king as though he was god. Yusuf (A.S) is stating that the ruler of earth is Allah and to do sajda to him alone. He states that this is the only right path that is resilient and clear. Often people do not know this. He showed that the deen of Yusuf (A.S) and that of Mohammed (S.A) is a strong deen and that no law stands before the rule of Allah. 'Deen' means rules.

In Sura Hajj it is stated do 'Jihad' in the way of Allah. Yusuf (A.S) states that followers of Ibraheem (A.S) were called Muslims. Allah has made 'deen' easy and this is the 'deen' of Ibraheem (A.S). That which strikes bad things down and leads toward good things is the 'deen' of Ibraheem (A.S). Now you should establish Prayer and give zakaat. How should we do 'ibadat'? Anything that brings you closer to Allah then this it is 'ibadat'. If you wash clothes to pray in and do an intention that this is going to bring you closer to Allah then this is 'ibadat'.

If you are in a situation wherein there just enough time to say four rakats of prayer and you see someone drowning what should do? If you save the life of a person then it is as though you have saved all humanity. If the namaaz becomes delayed then this can be done. If someone saves the life of a Prophet then imagine his stature. Imam Ali (A.S) used to do 1000 rakaat prayers every night but when the Prophet asked him to sleep in his bed (during night of Hijrat), his only question was will this action save your life and the Prophet replied that it would. Had Ali (A.S) did prayers all his life not a single ayat would come? By not praying and sleeping in the bed of the Prophet his action was so appreciated that Allah mentions there are some who sell their souls for the agreement of Allah. We should not debate, is the Quran more important or the Aale Mohammed (S.A)? This does not mean that the namaaz is less important. It means that by saving the life of Mohammed (S.A) then he is saving the Prophet and thereby saving all namaaz till the day of judgment. Thus this is an action of enormous credit.

16th Lecture:

بَتَضَنِّجِي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ حَمْرًا
وَأَمَّا الْآخَرُ فَيُضَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضَيَّ الْأَمْرَ الَّذِي فِيهِ
تَسْتَفْتِيَانِ ﴿١٨﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا أَذْكُرْنِي عِنْدَ رَبِّكَ
فَأَنْبَسَهُ السَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ ﴿١٩﴾ وَقَالَ
الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ
سُؤْلَدَاتٍ حُضِرَ وَأُخْرَى يَأْتِيَنَّهَا الْمَلَأُ أَفْشَوِي فِي رُءُوسِ
كُنُومٍ لِلرَّءِئِيسِ تَعْبُرُونَ ﴿٢٠﴾

It is evident from Yusuf (A.S)'s behavior that the two new prisoners were not true believers as he introduced them religion. Yusuf (A.S) addressed them as the 'friends of the prison'; a momin cannot be a friend of a non-believer. The correct translation is actually "oh those who live with me in the prison" and not truly my friend of the prison. A companion need not be a friend. This is exemplified by some of the people with the Prophet. The person who was with the Prophet in the cave was not called friend but a companion of the cave. A 'munafiq' cannot be the friend of the Prophet!

An ayat states that if you love Allah then follow me (Prophet), a 'munafiq' does not love Allah therefore cannot follow the Prophet. Similarly 'sahabi' does not mean friend but companion. Similarly 'moula' does not mean friend. When the Prophet states that 'Ali (A.S) is Moula for those whom I am Moula'. This cannot mean friend. In a similar fashion if Allah calls someone His friend then this has more value than someone calling Allah a friend. 'Sahab' literally means the one who associates with someone or lives with someone. We had discussed earlier that if you are not in doubt that you are in 'wudu'; if you are certain that you had done 'wudu' earlier but are in doubt that you have broken it therefore the 'wudu' is correct. Our custom is to respect our elders and call them either brother or 'chacha' (uncle) so as to show respect. Name is taken to indicate whom we are addressing. Islam teaches you to respect humans.

Allah states that we have created Bani Adam with honor. 'Kaffir' has some honor as does the 'Mushrik' and the 'Momin' has honor on this world. In the eyes of Allah only a 'momin' has honor and the others have no honor. As Allah states that all these people have honor we should treat them with manners. If you disagree with someone you should not use bad words but argue with them politely. Islam prohibits you from dishonoring anyone.

Yusuf (A.S) interpreted the dream of a person who saw of the grapes being squeezed into wine. He stated that you will be the companion of the king and you will make wine for him and will become closer to him. On this ayat many commentators discuss whether wine is 'haram' or not. Many think that wine was not 'haram' before Islam and these people state that even Prophet